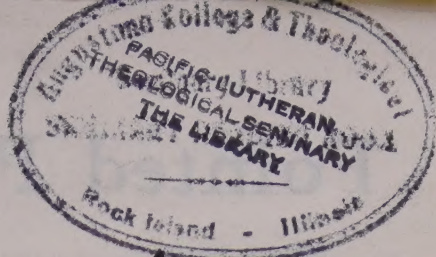


✦ *The* ✦



# LUTHERAN OUTLOOK

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PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY  
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Should Gambling Be Legalized?

Wanted -- a Man

Christian Amendment Movement

Three Unplowed Fields -- Good Ground

By Lester F. Heins

It's God's Business

By Edwin H. Dodt

Family Worship

By George Koehler

Was Judas Present at the Lord's Supper?

By Olof H. Nelson

Parish Education in Western Canada

By C. J. Daechsel

# Pointed Paragraphs

## WHO'S WHO

Lester F. Heins is a former newspaperman who is now an editorial assistant at the Wartburg Press. Olof H. Nelson is a pastor in Chicago, George Koehler in Portland, Oregon, and C. J. Daechsel in Duval, Saskatchewan.

## ALL CATHOLICS

Five hundred years ago Catholic thought, Catholic principles, Catholicity dominated the civilized world. "What would God think of it?" was the rule of action for men. It was not always a comfortable rule, and many Catholics chafed under the restrictions imposed by such a norm. We must never forget that the present trend toward a beast-world was started by Catholics. Wycliffe was a Catholic, Luther was a Catholic, and Calvin, and Henry VIII and Cranmer, and the people who followed them into heresy. The greedy lords and ladies who stole Church property to make family fortunes were Catholics.

When heresy was an infant, Catholics held the power; had they been apostolic Catholics, sacrificing Catholics, heresy could never have obtained its hold on the world. And Hitler was once a Catholic, and Mussolini, and they had Catholic followers. Fritz von Papen was the leader of the Catholic party in Germany.

—Catholic Register.

*Rest is valuable only so far as it is a contrast. Pursued as an end, it becomes a most pitiable condition.*

—D. Swing.

## RELIGIOUS EDUCATION

This is not a problem for lawyers and doctors of philosophy. It is the obligation of every parent to protect his own child, to guard it, to nurture its spirit as well as its body, to make it as strong morally as physically. That obligation can be passed on to no one—surely not to the state. To the state, the child, as the person, is a statistical entity to be counted; to the parent, the child is the fulfillment of man's destiny as a moral being.

—George Sokolsky.

## LILLABET IN PIDGIN

This colorful account of the Royal wedding as reported in a New Guinea pidgin-English paper recently reached Australia from Lae. The paper, which is printed for the natives, by the natives, says:

"Good feller news e come up long England. Long Friday, twentieth of November. Number One Piccaninny belong King belong you and me, King George Six long England, e marry. All e savee long this feller King all time e come up long house picture now you and me stand up. (This refers to the slide bearing the King's picture which is exhibited in movie houses during the playing of the National Anthem.)

"Now Number One Piccaninny belong e marry. 'Im he got two fella piccaninny Misses Princess Elizabeth and Princess Margaret Rose. Now Princess Elizabeth e marry one long feller man name belong Duke of Edinburgh. E hurrah much long this fella Princess."—*New York Times*.

*It is an historic duty, a duty to our brothers and to future generations to keep hope firm, and not to waver at the sight of clouds which form and fade on the horizon.*

—Jacques Maritain.

## MILITARISM

The report of Albert Einstein and a group of distinguished Americans on the dangers of military influence points up what many thoughtful people have been saying for some time. Hardly anyone who visits Washington these days fails to be struck by the rapid transformation of our civil establishment into a military center. This trend has proceeded with increasing momentum since the end of the war. It probably has not reached its peak, and it certainly carries with it the possibilities of real danger.

—Raymond Moley.

*A troupe of American USO entertainers touring Europe during the war visited the Pope who questioned each one on his specialty.*

*"I am a comedian," one told him.*

*"I'm what they call in America a 'blues singer,'" a pretty young girl told him.*

*Then came the turn of Joe Medwick, former St. Louis Cardinals' famous batsman. When the Pope asked him what his particular business was, Joe replied, "I used to be a cardinal!"*

—*Converted Catholic Magazine.*

## THE MARK OF CAIN

Constituents of Senator Harry Cain, of Washington, have been bombarding him with copies of a Tacoma paper which has been batting his brains out editorially.

This particular issue had two separate editorials lambasting him. Senator Cain is not sure whether it has any added significance but the top of the editorial page carried this Biblical quotation:

*"And Cain said unto the Lord, my punishment is greater than I can bear."*  
—Genesis 4:13.

—George Dixon.

## The Lutheran Outlook

Official Organ of the American Lutheran Conference

REV. J. A. DELL, D.D., Editor

818 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of the American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 1930 and consists of the following independent church bodies: The American Lutheran Church, the Evangelical Lutheran Church, the Augustana Synod, the Lutheran Free Church, and the United Evangelical Lutheran Church. The Conference has a total baptized membership of 1,721,108. Its congregations number 6,260 and it has 4,651 ordained ministers.

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The Lutheran Outlook is published at 203 S. Fifth Street, Blair, Nebr., and is entered as second class matter at the post office at Blair, Nebr., under Act of March 3, 1879.

### Subscription Price

United States and Canada: \$2.00 per year in advance; \$3.00 for two years in advance; \$3.00 per year for foreign countries.

All communications pertaining to advertising, subscriptions and change of address should be addressed to Mr. P. A. Magnusson, Manager, Lutheran Publishing House, Blair, Nebr.

# *+ The +* LUTHERAN OUTLOOK

VOLUME XIII

MARCH, 1948

NUMBER 3

## EDITORIAL

ON JANUARY 28 the New York City council adopted by a vote of 13 to 4 a resolution asking the state legislature for an amendment that would ease the constitutional gambling restrictions temporarily. The city wants to run a lottery for a year with the idea of raising an estimated \$100,000,000 for a hospital program.

### Should Gambling Be Legalized

One of the councilmen, Joseph T. Sharkey, Brooklyn Democrat, told his colleagues: "I am not in favor of gambling, but if we are going to have gambling as it goes on now, such as (legal) lotteries and numbers, let us have it so we can raise enough money to provide us with the best hospital system in the world."

That argument is, in effect, "Let us do evil that good may come," or in other words, "The end justifies the means." More of that later.

### Radio Debate

On August 18 last year there was a radio debate over the question, "Should Gambling Be Legalized?" Francis X. Fahy, a New York attorney, spoke in the affirmative. His opening argument follows.

"Any proposal to legalize gambling must proceed from the premise that gambling is not inherently immoral. Right-thinking people would not, could not advocate the legalization of anything that is evil in itself, for no law, no constitution can make wrong right. The opponents of gambling seem unable to distinguish be-

tween gambling itself and the elements of fraud and trickery that may be associated with it. These opponents base their conclusions upon the false assumption that all people who gamble must gamble to excess. Such a position is not unlike that of the prohibitionists who proclaimed hysterically that if our men and women were allowed to drink, our nation would be doomed. The folly of that contention is closely akin to present-day anti-gambling arguments. People do not regard gambling as wrong and the existence of a statutory prohibition cannot alter their convictions."

Before he was through Mr. Fahy had added these arguments:

It is hypocrisy for the state to legalize pari-mutuel betting on horses at a race track, from which the state collects a rake-off, and to make it illegal to bet on the same races with some bookmaker away from the track.

Gambling is not the seeking of something for nothing. It is the risking or wagering of something of value upon a chance.

Purchasing shares of stock in a corporation is gambling that the value of our interest in the corporation will be enhanced.

Business ventures are gambles.

An argument which he did not use I will put in here for him, because it is often heard: Farming is gambling on the weather. (We might as well have all the arguments before we proceed to discuss them.)

### *Looking at the Arguments*

To begin with, let us note that Francis X. probably stands for Francis Xavier, which may throw some light on the argument that follows: "Any proposal to legalize gambling must proceed from the premise that gambling is not inherently immoral." Mr. Fahy is here presenting the ethics of the Catholic Church, and trying to throw an aura of sanctity about an otherwise none too savory business.

Farther on he says, "People do not regard gambling as wrong and the existence of a statutory prohibition cannot alter their conviction." I ask, "What people do not regard gambling as wrong?" The professional gamblers do not, the gentry who toil not neither do they spin, but who live in luxury on the labor of others. And the Catholic Church does not. That puts the Catholic Church in poor company, but the Catholics and the gamblers together are still only a minority. They do not constitute the people. There are approximately 45,000,000 Protestants in the country and 24,000,000 Catholics. If the "people do not regard gambling as wrong," how does Mr. Fahy explain "the existence of a statutory prohibition"? The fact that there are laws in every state against gambling would seem to indicate that people *do* regard gambling as wrong. Or does Mr. Fahy regard only Catholics and gamblers as people?

How about some of the other arguments? "Gambling is not the seeking of something for nothing. It is the risking of something of value upon a chance." This is a fine distinction indeed. The man who bets two dollars on a horse race is not seeking to get something for nothing. The man who takes a dollar chance on an automobile that is being raffled is not hoping to get something for nothing. The man who buys a lottery ticket never even thinks that he might win a prize of thousands. "Perish forbid," as Archie says.

Are the people of America so unintelligent that proponents of gambling think arguments like that will pass as sound currency? Of course the gambler is seeking to get something for nothing; that is the whole thrill of it. When one wins the automobile, he wins the contributions of hundreds of others who get nothing. And of course the promoter of the raffle gets more out of it than anybody. What did he give in return for the money? The automobile? No, that was paid for by the people who didn't win. The tickets? No, those were paid for the same way. The promoter contributed absolutely nothing in return for the large "profit." And whether it was a church or a civic group or anyone else who did the promoting, that was the whole idea—to get a lot of money for nothing. The city councilmen of New York figure they could get \$100,000,000 "profit" from one lottery.

### *"Business is a Gamble"*

Some of the other arguments are slightly more respectable, but only slightly so. I mean those like "Buying stock in a corporation is a gamble," and "Farming is a

gamble." We can all see that there is an element of chance in these situations.

But there is a basic difference between such ventures and outright gambling. The man who invests money in a corporation is investing the labor that earned the money. The product of the corporation is the result of the contribution of labor by the workmen and of capital by the investors. Both are contributing something of value and are not expecting to get something for nothing.

The man who enters upon a business venture expects to put into it long hours of labor with his head or his hands, or both, to make it a success. He is trying to supply a need in the community, and from his service to the community make a living for himself and his family. He is not trying to get something for nothing, nor trying to live soft on the labor of others.

The farmer who sows his seed in the spring expects to work hard to make a crop that will supply a necessity to his fellow men. If the weather is bad, he works harder to make a success of that crop. He is not trying to get something for nothing. The speculator in grain who never sees a bushel of it but makes a million dollars by betting the price will go up may be called a gambler; but not the farmer.

### *"People Will Gamble Anyway"*

Now we come to the oft-repeated argument that people will gamble anyway; you can't keep them from it, and so it is better to have legalized and controlled gambling so the "profit" will go where you want it to go.

Often, as was the case with Mr. Fahy's speech on the radio, this argument is linked with the one about prohibition. "Opponents base their conclusions upon a false assumption that all people who gamble must gamble to excess. Such a position is not unlike that of prohibitionists who proclaimed hysterically that if men and women were allowed to drink, our nation would be doomed. The folly of that contention is closely akin to present-day anti-gambling arguments." So says Mr. Fahy.

First, notice the language. Those who oppose liquor are "hysterical" and guilty of "folly," and those who oppose gambling are like them. Thus with a smile the Protestant church people, the solid backbone of the nation, are to be made ridiculous, are to be made appear ignorant, prejudiced, narrow-minded, intolerant. But ask the doctors and the psychiatrists what a blessing the return of alcohol was. They see the end result. Ask the insurance people. Ask the law enforcement officers. They see the results every day. Prohibition was not unintelligent.

But it could not be enforced, they say. There would be bootlegging. And the same argument is used for legalized gambling. Prohibitory laws cannot be enforced, there will always be bootleg gambling. Therefore change the laws so as to allow that which people will do anyway.

argument is on a par with the following: there always be people who steal. Therefore let us change the law to make stealing legal. There will always be people who sin against the Sixth Commandment. Therefore change the law and make adultery a "pleasurable occupation" (the name a Catholic bishop gave to gambling). There will always be people who kill. Therefore change the law and have a season on murder.

This argument is based on a couple of fallacies. One is that what people do must be right and ought not to be forbidden. People drive through red lights, put plugs in parking meters, drive without a license, while intoxicated, park illegally, etc., etc. Why therefore throw the whole automobile code out of the window?

Another fallacy upon which this argument—both for alcohol and for gambling—is based is that the law cannot be enforced. It can be enforced. It can be enforced just as soon as the decent people of the land demand their might and demand that it be enforced; as soon as they assert in their actions and by their words that they want a higher standard of ethics to prevail in this country than that countenanced by a lax Church, and that law enforcement officers from mayors and legislators down to sheriffs and police on the beat who fail in their duty are on their way out. It may never be perfectly enforced; neither is the law against murder.

### *A Bad Form of Taxation*

There is one more point. That is represented by the New York councilman who said, "I am not in favor of gambling, but if we are going to have gambling . . . we must have it so we can raise enough money to provide with the best hospital system in the world."

Does the end justify the means? Is an evil to be condoned because along with its bad results there may be a few odds and ends of good? The liquor business is harping on that string. They advertise in the country newspapers and make a big point of the money they pay, and how those taxes support the public schools.

The very fact that the liquor industry is highly taxed is significant. It indicates that in the common opinion the production of liquor is not a necessity and serves no good purpose. As a matter of fact, if the liquor industry were taxed at a high enough rate to take care of all the misery it produces, it would be taxed right out of existence. A thinking person has little patience with this specious reasoning that a business which is recognized as being harmful should nevertheless be tolerated because of the good it does in the way of supplying employment and paying taxes. The process of turning the same amount of grain into food instead of alcohol would also employ workmen and at the same time do good instead of harm. The money spent for alcohol, if spent for shoes and bread and other necessities

would keep more men at work and reduce poverty and crime, instead of adding to them.

The same specious reasoning is applied to gambling. New York City wants a \$100,000,000 hospital expansion program, so it plans to get the money by a lottery. This is in effect a form of taxation, but a very vicious one. Where would the money come from? From those who have plenty and ought to give of their abundance to help take care of the less fortunate? No, but from the very poor who are drawn by dreams of sudden wealth to take a chance with the money their families need for subsistence. It is a way to tax the poor, and thus produce more poverty to be taken care of. A small tax on earnings would be more honest, and in the long run more productive.

If this taxation by lottery is a good and intelligent form of taxation, why not supply the whole cost of government—the \$40,000,000,000 domestic budgets and the added billions for foreign relief—by government lotteries? It has been done here and there, but not by any first-rate nation. It is a road of unintelligence.

## Wanted—A Man

**W**ANTED—a man for a responsible position in the nation's capital. Beautiful free residence with private swimming pool and portico and good living conditions for the right person.

Applicant must measure up to the following specifications:

*An American heart.* He must be fully persuaded of the soundness of American democracy; the sense of justice and fair play of the American people; the desirability of the American ideal of every freedom for the individual that does not conflict with the freedom of other persons; and the inherent good will of Americans for all other peoples. No one with a leaning toward isms and ideologies that are foreign to our American history, customs, and spirit need apply.

*A sound judgment.* He will be expected to surround himself with loyal Americans of front-rank ability and character. He must therefore be able to distinguish character from reputation, ability from agreeability, public servants from lobbyists for particular groups, honest men from sycophants. He must be desirous of putting honor above fortune and principle above party.

*A clear conscience.* He must come to the office with a conscience free of any accusation of having obtained it by compromise or connivance with evil; and with a determination to keep it that way. Against all temptation to glorify self, to seize fame and fortune at the cost of a wounded conscience, he must be able to maintain, rock-ribbed and iron strong: "I would rather be right." No glory-hunters need apply.

*An honest mind.* He must be able to think straight

and weigh carefully the arguments on both sides of any question. Any evidence of devious thinking, of being prone to say one thing and mean another, of being willing to justify the means by the end, of snap judgments and leaping to conclusions, will disqualify an applicant.

*A truthful tongue.* He must be willing to say what he means and mean what he says. He must regard the American people as a full partner in the enterprise, entitled to know what is going on, and not to be put off with promises and half-truths. We do not want anyone to pat us on the back paternally, put us off with a quip, and remark privately that we are too dumb to know what the score is.

*Firm-planted feet.* He must not be a person who regards his platform as something like the platform of a railroad coach—something to get in on but not to stand on. He must know where he stands and why he stands there. We do not want anyone who, after the office is filled, would declare that some of the things he said while running were mere campaign oratory. He must not be one who can easily be pushed around, nor one who changes position with the moon and the tide, nor one who is tossed to and fro by every wind of political doctrine.

*Good vision.* He must be a man of foresight and far sight. He should have a keen awareness of impending trends and events, and be able to plan to meet difficulties before they arise. The American people is tired of leaping from expediency to expediency and from emergency to emergency, like Eliza crossing the river on the ice. We want skilful, expert, intelligent leadership, with a clear view of America's destiny and a strong hand on the steering wheel.

For the right man a position as important as any in this world is waiting. He will have the love and respect, the eager backing, and the earnest prayers of millions of right-thinking people; and he may go down in history as one of the world's honored citizens.

Candidates for the position should make application in person before November 2, 1948, to

The American People.

## Which Is It?

THE MANIFESTO of "Protestants and Others United for the Separation of Church and State" (reprinted in our February issue) caused quite a furore in Catholic circles.

The Knights of Columbus issued a statement calling the "Protestants and Others" an organization "obviously intent upon stirring up religious bigotry." The K. of C. statement also said, "Furthermore the manifesto asserts that any person who disagrees with the organization's political platform necessarily associates himself with a 'powerful church committed to a policy plainly subversive of religious liberty as guaranteed by the Constitution.' This charge is an insult to the millions of loyal American citizens, Protestants, Jews and Catholics,

who in thousands of American communities have sponsored legislation to furnish transportation, school lunches, health services, bus rides and other services for pupils both in public and private schools."

But a statement by the K. of C. was not enough. Archbishop John T. McNicholas of Cincinnati, chairman of the administrative board of the National Catholic Welfare Conference also issued a statement to the press through the N. C. W. C. office of information in Washington. This statement declared unequivocally:

"The Catholic Church is committed to no form of government. She gets on with every government that upholds the basic freedoms. No group in America is seeking union of Church and state; and least of all are Catholics. We deny absolutely and without any qualification that the Catholic bishops of the United States are seeking a union of Church and State by any endeavors whatsoever, either proximate or remote. If tomorrow Catholics constituted a majority in our country, they would not seek a union of Church and State. They would then, as now, uphold the Constitution and all its amendments, recognizing the moral obligation imposed on all Catholics to observe and to defend the Constitution and its amendments."

The archbishop also said, "The underlying falsity of the manifesto is the assertion that Roman Catholics of the United States are seeking special advantages and privileges for their Church in our body politic."

Now all this sounds very good. It denies flatly that Catholic bishops are seeking special advantages and privileges for their Church.

But if that is correct, what do you make of the following quotation from a booklet called "Freedom of Worship" by Francis J. Connell, and bearing the imprimatur ("let it be printed") of Cardinal Spellman:

"The Catholic Church is the only organization authorized by God to teach religious truth and to conduct public religious worship. . . . The very existence of any other church is opposed to the command of Christ that all men should join His one Church. As far as God's law is concerned, no one has a real right to accept any religion save the Catholic religion, or to practice any form of divine worship save that commanded or sanctioned by the Catholic Church."

But that is only one archbishop against another. May be we should go higher to find what the official position of the Catholic Church is. Surely the encyclical of Pope Leo XIII would be considered authoritative. So here is a sentence from the encyclical on *Human Liberty* by Pope Leo XIII:

"From what has been said it follows that it is in no way lawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, of religion, as if they were so many rights which nature has given to man."

What becomes now of Archbishop McNicholas' statement that the Catholic Church "gets on with every government that upholds the basic freedoms"? According to Pope Leo XIII there are no such basic freedoms which nature has given to man. Who is right, the archbishop or the pope? Which is the real position of the Catholic Church?

## Christian Amendment Movement

THERE ARE SAID TO BE a couple of bills pending in Congress sponsored by the Christian Amendment Movement, which aim at making this country officially Christian by amending the Constitution. The proposed amendment would be made right at the beginning by inserting after "We, the people of the United States," the words, "devoutly recognizing the authority and law of Jesus Christ, the Savior and King of nations."

The earnest Christians who are behind this movement list six principles which they hold to be true in the light of Holy Scripture and history:

1. That church and state, having their origin from God, are both divine institutions.
2. That church and state are distinct and separate in the exercise of their appropriate and divinely prescribed powers, and therefore control of the church by the state, or control of the state by the church is contrary to divine design.
3. That church and state in their respective spheres are subject to the authority of the Lord Jesus Christ as Head of the church and the divinely appointed Ruler of nations.
4. That church and state are equally obligated to acknowledge the authority of the Lord Jesus Christ.
5. That the failure of nations to acknowledge the sovereignty of the Lord Jesus Christ as King of kings must inevitably result in national ruin.
6. That in order to endure and prosper as a nation the United States of America must confess the Lord Jesus Christ as Savior and King."

That puts the Christian who does not believe the constitution should be so amended on the spot. Don't you believe in these Christian principles? Well, most of them anyway. Then why not arrive at the same conclusion as those who have compiled them, and come out openly for a declaration by the United States government that it is Christian?

My first reason will be a theological one. I do not believe that a nation can be made either more or less Christian by statements. The principles expressed in the Atlantic Charter were noble ones; but they did not make our actions noble when the war was won. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Nor do I believe that it is necessary for a nation to declare itself Chris-

tian in order that the will of God may be done in it. God would have spared Sodom and Gomorrah if there had been ten righteous persons in them; and He did spare Nineveh after the preaching of Jonah. In neither case was anything said about the necessity of their officially declaring themselves supporters of Judaism.

My second reason is historical. When the church in the first three centuries lived under the ban of hostile heathen governments, it was a thriving institution. When it became the officially approved religious organization of the Roman Empire, it began to decay. The scorn with which the church is viewed by the majority of people in South America has a direct relation to the fact that one church had a four-hundred-year monopoly on religion there. Not having any competition, the church grew lazy, fat and greedy. If the Reformation had reached Spain and Italy effectively, those nations might have progressed like Belgium and Holland. Instead they have stagnated. In England, where the Anglican Church is established, its leaders are alarmed at the general indifference of the people to religion. To come closer home, where even Lutheranism became a state religion it began to lack the virility of a free church. There seems to be plenty of evidence that to make a religion a state religion is not doing it any favor.

My third reason is American. If we wrote into the preamble a declaration that this country is officially Christian, we would have to eliminate the First Amendment which says that Congress shall make no law respecting the establishment of a religion or prohibiting the free exercise thereof. That amendment has made America the asylum of the oppressed from many lands. Here a man may worship God according to the dictates of his own conscience. If that constitutional barrier to religious persecution were withdrawn, who would guarantee our own religious liberty? How long would it be before political subdivisions with a Catholic majority would become little Spains, little Italies, little Argentinas? Our own Protestant liberty of propagating our faith depends upon our granting equal liberty to others.

It would also involve far-reaching changes that are not foreseen. How could a Jewish Justice of the Supreme Court take the oath to uphold and defend a Constitution so amended? Or a Jewish senator? Or for that matter, a Unitarian?

No, I do not believe that the Christian Amendment movement is well advised.

## SECURE

Subscriptions to the **Lutheran Outlook** from your laymen and fellow pastors. Subscription rates \$2.00 per year, \$3.00 for two years. Add \$1.00 for foreign subscriptions.

**Looking Out for the Lutheran Outlook**

# Dr. Ralph Long Passes

On February 19 Dr. Ralph H. Long, for seventeen years executive director of the National Lutheran Council, suddenly passed away. The funeral was held at Capital University, Columbus, Ohio, on February 23.

Representatives of many of the Lutheran bodies were present to pay their respects in person, and others who could not be present sent telegrams of sympathy and appreciation. For Dr. Long was known and respected wherever there are Lutherans, around the world. His genuineness, simplicity, and sincerity endeared him to fellow Lutherans of all lands and won the respect of the leaders of other church world organizations. He had a grasp of the Lutheran world situation that is probably not equalled in any other living person, and a wide acquaintance with the leaders of our Church everywhere.

The loss to American Lutheranism and to world Lutheranism in the passing of Dr. Long is very great. If

such things were regulated by human judgment, we probably would have said unanimously that we could spare Dr. Long least of all; that the next five or ten years would be the most fruitful and valuable of his life; that world Lutheranism would find his wise counsel, his godly spirit, and his administrative ability indispensable in these troubled times. But God, whose ways are not our ways, has overruled our desires. And God does not make mistakes.

So we face the future. The Head of the Church still lives, and all things must work together for good to them that love God. Those in the front ranks fall and others move up to carry on. But those who know him best will not forget Ralph Long. His rugged figure, his indomitable courage, his sincere faith, his kindly heart will live in our memories. We thank God for him and take courage.

## NEW BOOKS

**GOD GOES TO GOLGOTHA.** By W. A. Poehler and W. F. Bruening. Concordia Publishing House. 128 pages. \$1.75.

**FOR PEACE WITHIN.** By O. A. Geiseman. Ernst Kaufman, Inc. 199 pages. \$2.00.

Sermon books for the Lenten season continue to be produced in an ever increasing number. The two volumes at hand are quite typical of the usual Lenten sermons which would be preached by a Lutheran pastor. In the first volume each author has contributed a separate series of sermons. The first series, "Little People of the Passion Story," directs attention to some of the characters who were present during the passion events. "Pictures of the Passion" constitute the second series. In this section the messages are based upon colored pictures that depict the setting of each sermon. A set of these pictures is included with the book. There may be little in this book that is suggestive in source material for the pastor. However, because of the clear presentation of simple, evangelical truths, the average reader will find something of value for devotion and meditation.

In the second volume we gain an increasing appreciation for the well-recognized preaching of Dr. Geiseman. These sermons, also presented in two series, have been preached before his congregation at River Forest, Ill. This makes the messages spontaneous and direct. The language is simple and readable. Scriptural truth, with full recognition of Christ's saving work, is clearly set forth. The reader is impressed by the fervency of these messages. They have been preached by a consecrated pastor who manifests deep concern for the welfare of souls. The style seems to be quite uniform throughout. It appears that the author has bent every effort to reach his hearers in the congregation with messages that will move men to repentance and faith in God.

K. L. Engstrom

**THE LUTHERAN ANNUAL, 1948.** Editor: O. A. Dorn. Concordia Publishing House. 260 pages. 35 cents.

This directory lists the pastors, teachers and stations of the Synodical Conference. It is very detailed and complete. A few stories and articles of interest are also included. This annual should prove helpful to others who need to recognize the far-flung work of the Synodical Conference, especially of the Missouri Synod. A similar volume, for German readers, bears the title "Amerikanischer Kalender für deutsche Lutheraner."

K. L. Engstrom

## In Doubtless Trust

I wish I could record each kindly glance,  
Each moment and each pleasure of today,  
And hence remembering them find in them all  
Thy Eye that guided me along my way.

Tomorrow is so unbetrayed I veer  
To joy, then gloom. And futile fancies swim  
Uncertainly within my breast, and night becomes  
One startling nightmare of confusions dim.

But when my future morning fades away  
Into the mist behind, and I retrace  
My faltering steps, I shall have seen again,  
In doubtless trust, my Father—face to face.

—Walter Riess

# Three Unplowed Fields—Good Ground

Lester F. Heins

WHEN THE WRITINGS of Dr. Martin Luther began to pull the wool out of the eyes of Central Europeans four centuries ago the newly invented printing press with movable type gave wings to the words from Wittenberg. The good people of that time must have thanked God for the gift of printing and they could have been pardoned for believing that the enhancement to the art was something given especially for the use of the Church in spreading the words of eternal life.

But who derived the most benefit from printing, God or His adversary? A check of the Readers' Guide Index Current Periodicals is one way to get a shock. Current periodicals are edited by people who are sharp in interpreting public interests. Their success depends on accurate judgment. The latest full volume of the "Index" lists about four times as much material under current "comic book" literature as under "theology." The "comic book" category was a random choice for comparison because it is one of the banes of my household at the moment. Every preacher ought to be required to spend 15 minutes a week examining the "comic books" that are on display at the nearest news stand. This stuff is terrible. It's full of sexually suggestive drawings, sensational crime-mongering, tales of horror, and fantastic fruits of warped imaginations. My problem is to keep the worst of it out of the hands of my 12-year-old son. That is no easy task.

Preachers could be induced easily to condemn this type of literature, and many of them do, even without the weekly quarter hour inspection. But that is only part of the answer to our problem. Another partial answer would be for the Church to supply wholesome literature to counteract the filthy trash; that perhaps is the only route out of the present situation—more of that later. But keeping the broad general perspective with which this discussion began, I merely want to establish that the Church should never have gotten in its present position.

In Martin Luther's day the Church had a good headstart in the use of the art of printing. With good stewardship of this gift of God the Church should have remained in the vanguard. The Wartburg Press should be bigger than Simon & Schuster and Doubleday should be a subsidiary of Concordia.

## General Literature

The Church needs to get out of the back seat in the matter of producing good, high grade literature. We are using horse and buggy methods. It certainly does not require any deep insight to realize what a great impact has been made upon the public mind by the literature of our day. One "best seller" can become the talk of the times within the space of a few months. Best sellers become that way first, by being "tops" in quality and workmanship, and second by effective promotion methods.

One example of something which *might* have been done: A few years ago every newspaper in the land carried daily accounts of a contention in court between one Mrs. McCollum and the school board of Springfield, Ill. The subject of outright atheism was in the forefront of millions of minds. By spending \$10,000 in well placed, well planned advertising I am convinced that 100,000 copies of "I Still Believe in God" by J. A. Dell could have been sold. That's the kind of alert opportunism that can bring results. (I'm sorry, I didn't think of it then either.)

A more recent lost opportunity: the same volume's sale could have benefitted as a result of a Gallup poll inventory on the number of people who "believe in God." Being inadequately geared for such activity we have no choice but to let one after another of such "naturals" escape us.

Our publishing houses cannot do big things (cannot be expected to) so long as we have so much small-mindedness at the grassroots. It would take only a few exhibits of correspondence from the files of any church publishing house to illustrate exactly what is meant. An appallingly large number of pastors deal with their publishing houses in the same way that you would expect dress shop operators in the lower east side of New York to deal with a chiseling textile mill operator.

One Ohio pastor has the right idea. He promotes the sale of church published books in his congregation—at least seasonally. A few weeks before Christmas each year he personally visits his publishing house and selects several hundred dollars worth of books for the members of his church. This represents at least a portion of the available Christmas shopping budgets, which the churches generally do a poor job of tapping.

But for one such bright gleam there are a dozen letters from pastors who complain, and deride, and threaten over some such issue as the raising of the price of a catechism from 50c to 60c. "We buy everything we possibly can elsewhere," is a refrain that runs through a great many letters.

It seems to me after one year of general observation in a publishing house that the attitude of the church as a whole is negative and small. We shall not make progress while such a situation prevails so generally.

There are dozens of titles in the current catalogs of every Christian publishing house which could and should sell ten times their normal editions if Christian people generally realized the good that could come from wholehearted promotion of them. Pastors, in my experience, under-estimate the amount of money lay people would be willing to spend to build their church if they were shown how.

Christian publishing houses have not, in my opinion, scratched the surface in sales potential for the things they produce. There's work to be done, and lots of it—at both ends of the line.

### Periodical Literature

An imposing exhibit of church periodicals could be built if someone wanted to take the trouble to assemble the front covers of all of them and arrange them artistically. The display artist, however, should be warned against indicating the circulations on each of them, for that would prove embarrassing. There are, for instance, about 5,000,000 Lutherans in the United States and a dozen or more official, or semi-official organs among them. But the circulation of only one of them has passed the 100,000 mark.

In this discussion again the temptation is to get down too close to earth for the purpose at hand. Why should the publishers of secular periodicals so completely overshadow Christian enterprise? Secular publishers deal with the unorganized public and do it far more successfully than the publishers of Christian literature are able to do with huge organizations sponsoring them. Is the organization a detriment in this respect?

To contend that we have too many periodicals and that our efforts are ineffective for that reason is faulty thinking in my opinion. We are attempting to sail the seven seas in row boats.

There are two examples which can be cited to uphold my contention that we could operate bigger boats if we had the courage to build them. One religious sect in this country has had phenomenal success in the publications field. Christian Scientists are publishers of an excellent *daily* newspaper. The editorial staff is made up of competent newspapermen, trained and experienced in their field. Most church leaders have not recognized the existence of this profession.

Most church paper editors are also their own copy editors, headline writers, picture editors, reporters, news editors, rewrite editors, managing editors, circulation managers, advertising managers (classified and display,) promotion managers, stenographers, and mail boys. If they are lucky they may have a few department editors, who actually are only contributors and who in most instances have allegiances which cause them to be voices of propaganda.

A second example is cited to show that greater things can be done by a church. The Roman Catholic press is far superior to anything comparable in other church bodies. Here, incidentally, is a case where there is a large number of different publications. A "chain newspaper" system is operated, making use of national syndication of material of general interest, but at the same time keeping the "local newspaper" flavor. The Roman Catholic press, however, has almost completely sacrificed objectivity and could not function except for the high-handed official pressure which it is able to bring to bear. Its publications do not enjoy the respect outside the Roman Church that is enjoyed by the Christian Science Monitor outside that church. My ideal would be for publications which are in themselves so superior

that the demand for them would be spontaneous. If that is an idealistic dream impossible of attainment, then we are kidding ourselves in thinking that we alone have the message of real eternal truth.

### Public Relations Techniques

A book could be written under this heading as applied to the cause of Christianity. (Perhaps one should be written. Those books with related titles that I have examined have missed the mark.)

From the editors of *Public Relations News*, a weekly publication for public relations executives we quote the following definition:

"Public relations is the management function which evaluates public attitudes, identifies the policies and procedures of an individual or organization with the public interest, and executes a program of action to earn public understanding and acceptance." (To that I would add . . . "of a product or an idea.")

Perhaps it sounds nebulous. The best guarantee that it is serious business is the fact that American industry, social interests, and fraternal bodies (unions) are spending millions of dollars annually for this purpose.

Books, magazines, newspapers, radio, advertising drama, showmanship, art—these are only some of the media which various interests use in influencing the public mind. Public favor in this country is a commodity on the market. There are those who sell it short and there are those who buy it on the margin.

The church always has made use of some or all of the media listed above. But the church has been outdistanced in the continued effective use of them—the printing press example already having been cited.

The church has the unchanging message of an Unchanging Lord but it forgets that men change and that in seeking the lost it must go where men are and speak a language which they will understand. During the pastorates of men still living congregations in America have argued that justice and equality dictated the purchase of an equal number of German and English hymnals for worship.

An example will bring us down to earth again. During the notorious McCollum atheism case the Lutheran Church could have brought marvelous and effective testimony by publishing nationally a full page newspaper advertisement setting forth its position in forceful language. I am thinking of ads I have seen signed by the United Friends of the Zionist Movement, and similar organizations.

There are many methods which have been used to influence the public mind which in my opinion could be used by the church without sacrificing principle and without cheapening its message. The fact that these areas also show the work of the unscrupulous is no reason to hide our faces, looking in one direction while the parade moves the opposite way.

# It's God's Business

Edwin H. Dodt

(Concluded)

## VIII. THE SECRETARY

ON OUR DAY many churches have full-time secretaries who take care of the communications of the church with ease and dispatch. A congregational secretary, as over against a church secretary, is nevertheless a requisite for the church organization.

Need he be able to write shorthand or be an expert in taking dictation as well as typing? That is the usual question. No, he does not need to be a specialist in secretarial work, although that would help. Actually he needs only a steady writing hand and a calm head. He takes the latter to record what has actually been said, how motions were worded, and what the general direction to the business in hand may have been.

Ad-libbing, bringing comments into the minutes, interpolations of any kind, should not be included in the official record. Set down the business at hand, give a fair resume of the decisions made, if a motion has been made record it with its resultant vote, and let your minutes go at that.

Quite often secretaries have a habit of writing something that someone has said at a meeting as a direct quotation. This is a bad practice wherever it is done. Minutes should never record actual words of any persons involved in any discussion or argument. If a serious crisis arises in the parish and exact words are deemed advisable for the record, the chairman of the board or the senior elder can request that it be done; and then only by the consent of the whole body.

Do not write anything about anybody that you might wish to apologize for later in your life. And never write anything which on second reading, or on prejudiced reading, could possibly bear another and far different interpretation from what was actually done.

Keep the minutes of all meetings up to date. If you make notes and later type the minutes from the notes, do so as soon as you get home, or certainly the following evening while the procedure is still fresh in your mind.

If, during the meeting, the wording of a motion is not clear, or the decision made is too ambiguous in your own mind, do not hesitate to ask for clarification from the Board.

Officially you are the congregation's secretary. It may be that during your tenure of office nothing will take place to cause you to take up your pen in official correspondence. When the time does come, however, be certain of what you wish to say and be certain that you know how to say it. It would not hurt to write your communication several times before the final draft is made.

An additional word of advice: early as a newspaper

correspondent we learned the value of carbon copies. Once you send a letter you yourself no longer possess actual proof of what you have written. You can be misquoted easily, and you may have a difficult time proving that you did not write the interpretation made of your letter. By keeping a carbon copy of all your letters you yourself retain the proof of your own accuracy. We forgot that once and got into a bit of trouble.

Finally, the records should be bound in some permanent form for future reference. And let it not be said of you decades hence that because of your mediocre service the congregation lacks an accurate history of the parish, or that it is jumbled, or unreadable.

## IX. THE FINANCIAL SECRETARY

This is not always a separate office, often being combined with the treasurer's office. In smaller parishes this combining of functions may be feasible; in larger parishes it is not.

Of all the offices on the Church Board this may be the most thankless, for the financial secretary must do his work privately and then publish it in one way or another. And someone is forever insisting that as far as he is concerned his record of giving is wrong. When they say "wrong" they naturally mean that they have given more than is recorded. We haven't met the church member yet who complained because the record was "wrong" the other way.

The financial secretary is chairman of the finance committee. The contributions of the congregation, of the various organizations, special donations by individuals, donations for various special causes during the year, the entire financial status of the congregation—all should be meticulously tabulated and recorded.

It is well to have the Board consult the financial secretary regularly about the financial picture of the church; and by "financial picture" we do not mean the usual gross income—minus expenditures—total net balance system.

He should know how the people are giving, comparing it with other years. Check the church families over carefully as to their increase or decrease in giving. This information can be checked again with the deacons and elders as to their general church activities.

The financial secretary as head of the finance committee can profitably make use of colorful graphs to give practical demonstrations of congregational giving. A simple graph, showing the membership contributions in proportion to the membership growth over a period of five or ten years, tells the message of stewardship much quicker and (pardon us) more graphically than any other means.

Or, if you will, a graph simply showing the monthly contributions of the members in relation to the number of services and the average attendance per service can be attractively made and placed in the vestibule or on the bulletin board. This could even be compared with another graph showing the average contribution per member of the District or the whole Synod.

Even a general perusal of the church accounts of individual giving can tell a fairly clear story of the congregational member's interest in the program of his church. And a decline may not always mean that he has become a disinterested member; it may mean adversity and hidden trouble in which the church can render assistance.

Order your church envelopes, if you use them, early in the year, and set an early date for their arrival at your church. There is no reason why your new envelopes cannot arrive two or three months ahead of schedule and be ready for your people by the first of November. You save money ordering them well in advance and save yourself a lot of last-minute work at the year's end when you are already quite busy with your annual report.

One church we know of had an excellent idea with good results. They planned a special night at their church with motion pictures and good fellowship, built their program around Christian stewardship, explained the budget for the coming year in an inspirational way, gave a positive accounting of what they had accomplished in the year previous, and then gave the members their new envelopes.

Some churches use the every-member canvass to receive pledges for the year. If this is done, do it well before the holiday season gets under way. And take a folder with you in your calling, outlining the program of your church in an attractive style. The cost is low, your local printer will help you in make-up, and the results should be gratifying. Keep in mind that you must constantly sell your people on the need of their support.

There are indications that our present duplex envelope system is none too satisfactory. What changes will develop we do not know. We are only aware that it has lost some of its first values. The Lord's Portion is an excellent new idea even though it does entail a lot of spadework in the average congregation to make it a success. However we do commend it. Perhaps the Vestry as a whole should try it first for a year and then pass the results over to the congregation as proof of its workability.

There are those who are leaning toward a single envelope which would include all purposes of the budget. The finance committee would then present to the Board a simple system of division of these funds as they are gathered throughout the year, which division would also include the general, not the special, gifts to charity.

It should be apparent from the last several paragraphs that there is more to this office than the mere ingathering of funds. Imagination is of utmost need for this officer, that the heart of the giver may be encouraged. Too much of our giving lacks spirit, the emphasis being

on "we have to raise this money and you must give" rather than the encouraging of the willing spirit of "we are able and wish to do our share."

Memorial funds for special causes can also be encouraged. Folders can be secured which are given to the bereaved family by their friends to show that their appreciation of their loved one will be expressed more permanently in God's kingdom than in perishable flowers. And when one sees hundreds upon hundreds of dollars worth of dying flowers cast upon a grave in a heap, the value of which would have beautified God's house within or without, or have bought some needed things for an orphanage, or helped to establish a mission at home or abroad, a congregation or even a group of congregations in a community could well embark upon a small educational campaign to inspire their members to a better use of their sympathy through memorials.

Whatever plans you may think of and desire to put into effect in your own parish, give this office your best thinking and consecration as a steward of God's gifts.

## X. THE TREASURER

If the treasurer and the financial secretary are the same person, what has gone before can also apply here. If not, some of the things written before can still apply in good measure. For here, too, is an office of stewardship of that which belongs to the Lord.

Accuracy is paramount in this office. Include with this a double measure of honesty and all will go well. Blessed is that congregation which has a capable steward as treasurer!

By his very nature, by the nature of his work as treasurer of a church, the man for this office must be an optimist. He is the optimistic steward who knows without knowing that somehow the offerings for the next month will take care of the bills that are certain to arrive at that time. And it usually happens just that way.

When it doesn't, the treasurer should sound the alarm and say so. Never tolerate financial loss in the parish. If necessary, though God forbid it having to happen, canvass the membership immediately to make up the lack in funds.

In a sense the treasurer controls the throttle of the parish machinery. He should know how fast and how far the church program can go financially. And he should never hesitate to divulge this information to the Board and the various church departments. However, he should not be forever boding ill; that is just where the optimist comes in. Nor should he, because he may not personally endorse a certain program, seek to stifle it by proclaiming it to be financially impossible.

It may be true in some instances that had the treasurer had a bit more faith, the church could have made more progress and have been farther ahead financially than was the actual case under a dubious faith.

Good sense with vision should be combined with accuracy and honesty in this office.

he treasurer should know the pulse of the general, the particular giving of his church. If he knows the congregation's giving habits, he should be pretty able to predict the income of the church months ahead. Thus when a financial program is to be undertaken, he should be able to say, upon the basis of his study of giving over a period of past years, and show comparative figures to support his opinion, just what the congregation is able to bear in increased obligations. Moreover, inasmuch as a parish generally reflects the financial ability of the community within which that parish may expect fruitful growth, he should be able to fairly accurately to gauge the increase in the membership in the foreseeable future and tell what contributions such increases will make to the financial program. While this detailed type of appraisal is not needed in small projects, in an expensive one, such as building a new church or parish unit, or extensive renovation, such information will be invaluable for the Board and congregation.

Prior to the presentation of any such program to the Board as a whole, those interested in presenting such a program should consult the treasurer as to its financial possibility. It may save a lot of work in planning to do so.

To pay all bills promptly is good business—that goes without saying. Keep the good name of the congregation in your city or community by paying all bills on a definite date of each month, letting your creditors know what that date is. Mortgages and all debts requiring installments, should have those installments paid in advance of the due date. Later in your parish history your promptness may mean the difference between an approved or rejected loan application in a really important church venture.

Nothing is quite so painful as to hear that the salaries of this or that church are not paid promptly. Whether it be the pastor or the janitor, a man and his family have to live. Do not handicap his work by “forgetting” his check when it is expected. We all have to work one way or another and we all like to be paid for it when payment is due.

One last item. Monthly reports in detail to your Board are advisable, with their voted approval of your report. Quarterly reports to the congregation can be mailed for their information. And an excellent complete report at the annual meeting satisfies everybody. In that way no one can misunderstand or go home wondering why this or that was not included. Make these reports detailed and at the same time fully explanatory, so that upon reading or hearing all can see the financial progress of your church, or the lack of it.

“Pay by check” is a popular slogan which it is well to adopt, since each check serves as a receipt for money expended. Use checks for all bills, large or small. If your church has separate accounts or different treasuries (and most of them do, and all should), make your reports according to these different treasuries. At all times keep these treasuries and their funds separate

one from another; any trading of such separate accounts would have to be labelled misuse of funds.

## XI. THE SCHOOL SUPERINTENDENT

Whether this office is on your Board or not, it should require the best thinking of every vestryman. The functioning of this office determines part of your congregation's growth, numerically as well as spiritually. It does have a relationship to the work of the elders of the church, but as a rule the elders are content to let the school superintendent carry on his work as he will.

This officer may be called the Sunday school superintendent, the president or the principal of the church school. No matter the name, it is the office that needs stressing.

To serve this office well the officer must like children, genuinely like them. As the teachers who serve under him have probably already discovered, you cannot disguise your character with children. They know whether you love them or not. You may scold them, be severe with them, but if they know you love them they will respond in love to you.

Do you remember the teachers who taught you the most and whom you loved the most? They were not all easy, not all sweet in external qualities, but there was something of sincerity about them which you will always remember.

Love for children is primary. And hand in hand with it is your love for God and His Word. You need not be an educational expert. But simply possessing the love for God's Word and the desire to give that same love to the children whom He has given you under this office—that comprises the spirit you should have.

Sometimes our methods of education are quite complex, even in the church. Understand first the rudiments of your task as Sunday school superintendent. They are: first, to teach the children about God in Christ Jesus; and second, to keep them interested in coming to your school regularly. That is all there is to it on the surface. But what a task underneath this simple goal!

For the first goal you have all sorts of helps today, more than we have ever had before. Today visual education is coming to the forefront. You have the latest graded series and teaching helps for your instructors. Yet, no matter which system may be tried, one thing will be common in every one if it is successful, and that is the simple Bible story of each Sunday's lesson. If you can give each child one objective Christian truth each Sunday which will help him in his Christian approach to life, you are a genius in your office.

For the second goal, a similar multiplicity of ideas and programs is available. And when all is done you will discover that good teaching, with the teacher interested in her pupils, consecrated in her spiritual life, prompt and regular in her duties, will keep the children attending your school regularly.

If awards, prizes, and other inducements are tried and prove successful, well and good. But they do not work

all the time, and they do not work in every parish. And if they do work and your children are nevertheless not being given sufficient spiritual food for their growth, they avail nothing.

Frankly, we are personally discouraged about our modern religious education. The parents today are not too helpful, and the way of the world has been made too attractive today even for our tiniest folk. How to combat these two negative factors: one a lack of parental leadership, the other too much influence in the worldly way, is a problem confronting all of us in the church.

Add to this our modern public school system which somehow is succeeding in teaching our children how to do everything but read and write, and we of the Lutheran confession who must depend on faith through the intelligent understanding of the Bible by our people of this and the coming generation, find ourselves with a grave problem on our hands.

The proof that we recognize this fact is unconsciously shown by our quick adoption of the visual aids in our teaching methods in religious education. There is even doubt now that this is entirely accomplishing what we had hoped it would accomplish.

Practical things can be done, however, to maintain our schools. Use the best materials, the best aids possible. Above all, be creative and imaginative. We lack that gift today to a large degree. Superintendents who are always running to the pastor for ideas are generally failures. If the pastor has to give you ideas, plan them and sketch them out for you, he may as well do the rest himself.

Be timely. Think in terms of today and tomorrow, not yesterday. And be prompt, punctual in your meetings and on Sunday mornings. Get yourself and your staff to Sunday school well before the children arrive. Seek consecrated teachers who will give more than the short period of teaching to your school, and who will not take every opportunity to excuse themselves for slight illnesses, inclement weather, a party the night before, vacation at home, etc., from attending to their classes. Perhaps nothing is quicker in destroying a Sunday school than to have the superintendent and teachers show their disinterest by frequent tardiness and absence.

Consult regularly with your elders, check your absentees, visit their parents, use the attractive pamphlets prepared by your church body. Do everything you can think of to build up the attendance. And then pray diligently.

## XII. THE CONCLUSION

So we have finished. We hope our comments have been of interest and that some of them may bear fruit.

It has not been our intention to be different or new in our approach. Much of what we have said is general, and purposely so. Not everything we have writ-

ten will be applicable to your church, but we can hope that it covers the work of the Vestry in the average Lutheran Congregation.

Further, we have the hope that this writing may call forth more of a lay activity in the work of the church and the lay understanding of that work. It is our impression that too much of the church program has been classified under "pastoral duties" and as a result the average layman is little more than a worshipper in his church, although that is an honorable occupation also.

But if you are comparatively young and intelligent in spirit, there is so much more that you can do, and now is the time to do it. There are signs on the horizon which foretell that great decisions will have to be made by those of the faith. It seems that mere acquiescence in certain Christian truths, which in the past served to distinguish the believer from the non-believer, will no longer satisfy the demands to be made on our Christian church life.

Something else is to be sought out of our hearts and souls. And that is conviction, absolute. To have that you must have true knowledge plus Christian activity.

As an officer in the Church of Christ you have burned a certain length of time to serve your Lord in a special capacity. Make the most of it, that the heritage of your service to Him may be evident in the Church of tomorrow.

No matter what men may say in ridicule of the Church, and their voices are being heard across the seas, the Church is building for tomorrow. For the Christian never builds for today alone. He is always building greater and greater, even in the smallest parish, that somehow his life may become a symbol of Christ's great command: "Go ye into all the world and preach the Gospel to every creature."

Those "creatures" are all around you in your community, and you already possess the Gospel to give to them. And the Lord promises that His Word will accomplish that whereunto He has sent it.

You cannot accomplish it by holding back in timidity. You cannot accomplish it by pessimism, trying to pull down the shades of sin-darkness when the morning sun is rising upon the earth. You cannot accomplish it by any other motivation than that of love for your Lord and more than you can close from your mind's eye the highest symbol of that love in your Savior on the cross. You cannot accomplish it by the easy road of expediency. It still calls for sacrifice and courage, that all within the confines of His kingdom may take up their cross and follow Him.

To accomplish all that you wish to do, that you dare to pray for, and all that your church ever dreamed of doing, you have to hasten to your work.

Work and pray; that way, said Luther, is the blessing of God!

The End

# Family Worship

George Koehler

THE OLD-FASHIONED HOME is gone. We don't find family devotions, grace at the table and reading of the Bible as in the past. A new generation has grown up that does not value this precious heritage. The modern man has lost his way. How did we get this way? The answer must be sought in the analysis of the spirit of this age.

Tracing the causes for the moral decay of our age is not a simple matter, for the causes are many and complex and involve a very wide range of factors, including mental, physical, and environmental conditions. It is agreed, however, that the decay of religion is a basic cause.

We are living in a scientific age. Man has largely conquered the forces of nature, water, air, time and distance. He has overcome diseases and epidemics, and feels himself no longer helpless and at the mercy of uncontrollable forces. Science has achieved marvelous things in all realms. This advancement of science has given man a greater sense of security and independence. He feels no longer the same dependence upon God and the supernatural powers. He depends upon his science and his achievements. The universe has ceased to manifest a divine power and appears to the imagination as a man-centered universe. The laws of nature are providence to him and not the almighty and all-knowing God. Man has placed himself in the center of life and is self-secure, trusting in his science, machine and laboratory. Man is self-sufficient and does not look to God for wisdom and guidance.

The twentieth century has culminated in a widespread indifference to man's spiritual relations. There is a disposition to regard man's spiritual needs as less important than his economic needs. As the earthly multiplication of organized interests grew around man's mind, the need for religion was less obvious. With this lessening interest in religion man lost this sense of belonging to an unseen universe; the spiritual life lost its motive power, while increasing absorption in and satisfaction with the world seem to afford an adequate substitute for spiritual dependence. Economic interests have developed a gigantic industrialism which persuaded man to believe that his most important concerns belong to a human rather than a divine realm. Social and economic issues are predominant and arrest the closest attention of all men in all walks of life and eliminate God.

## *Growing Secularization*

Another important factor that is shaping the world view of modern man is his education. Our whole American system of education is man-centered. It was not that in the beginning of our national life. Early Ameri-

can education was entirely church-controlled. The pioneer schools in all colonies were either private or church-schools. At about the year 1858 the non-sectarian state-controlled public school came into being after a long and passionate struggle. Today our public school is completely divorced from religion and is thoroughly secular in spirit and action. Approximately 33,000,000 children are educated in a purely secular school, instructed by teachers who are compelled by the laws of the land to refrain from religious education. In many instances children are taught from text-books which only too often are not neutral or fair in matters of our Christian religion and instill ideas and views which are decidedly inimical to Christian conviction. Non-Christian educators are teaching a definite way of life which is not the Christian way of life, but that of John Dewey, their high priest. Life is divorced from the spiritual, from God Himself, and hence secularized in all its departments. Secularism has already captured our cultural mentality and the profanation of life by the various forms of commercialized mass entertainment, accelerated it.

Another Christian institution which has all but completely succumbed to the secularizing influence of the trend of time is our Christian Sunday. Not so many years ago Sunday was still a day of rest on which Christians went to the house of God to hear His Word and to cultivate the spirit of Christian fellowship. Today Sunday has become a day of pleasure and sin and joy riding. God's holy day has been transformed into a holiday. America is on wheels on the Lord's day. Our generation has profaned the day of rest, and has made it the busiest day of the week. It begins with the week end and closes late on Sunday night when the Sunday caravan comes home weary and exhausted, unfit for Monday's work.

This process of secularization has forced its way into the church. In many places Sunday worship has been streamlined. Many congregations introduced early service with snappy, short sermons to give the "saints" time to spend the rest of the day in secular pursuits. Weak Christians compromised with the spirit of the age and the church yielded to the pressure of secularism. This situation is fraught with serious dangers to the church, to religion in general, to the moral and spiritual fibre of the nation and to the Christian character of the individual. We look with deep concern upon this disregard of the Lord's Day. It is a definite sign of our moral decay.

Other harmful causes which affect our religious life are many: The industrialism of our society, the liquor

traffic and the drink evil, the divorce evil, unemployment, poverty, intolerable housing and living conditions, shattered homes, vicious literature, immoral movies, unwholesome forms of leisure time activities. The two World Wars with the war hysteria, destructive propaganda, hatred, fanaticism, greed, envy, lowering of the bars of morality and many other sins affected the minds of all citizens and left the marks of demoralization on our national life. The masses have lost their sense of sin. Where the fear of God and worship of God has been eliminated from the lives of the people, the main supporting props of the morals of the nation have been removed. When we search for a definite attachment to the living God, when we seek evidence of an ineffable something of a spiritual kind inspiring and sustaining communion with God, who is the source of all good life which gives repose to the human spirit in a changing world, there is inadequate apprehension. We tremble when we think of the extent to which life has been secularized in America!

Of course, there are manifold exceptions to any rule, but a frank recognition of this portentous fact is a first condition of the understanding of our times. God is remote in a world like this. It is man that counts, man that does everything, and hence man depends upon man, his science and achievement. Many admire religion in the large as a reforming factor, but are not willing to practice it and refuse to identify themselves with the organized church. In the eyes of many the church is but a social disinfector and we must have it.

As Christians we are exposed to the contagion of this materialistic habit of thought and the total secularization of every institution of society. This spirit affects our faith, home life and life of prayer. Do we actually realize in what kind of a world we are living? Do we sense the great danger? As Christians we must overcome this sinful world. Can we? Will we be able to overcome this religious indifference which we encounter everywhere? We take our refuge in God who is our shield and strength, and we fear no evil, because He is near. Daily will we seek His face.

### *The Need of Family Worship*

A Christian is born of the Spirit and that makes him a spiritual man, a new creature in Christ Jesus. This spiritual man within us must be nourished if he is to grow in Christian virtues and be an active and productive and fruitful servant of his God and Savior. Our very nature demands daily fellowship and communion with God. Suppose a man eats a full meal only once a week, for instance every Sunday, and then lives through the other six days without anything to eat. Both his physical and mental organs would be out of order and he would die a slow death. Eating is elemental and fundamental for him, if he wishes to live. We eat to live, and what a man eats, that he is.

The Word of God is food for our soul. "Thy words were found and I did eat them; and Thy word was to me the joy and rejoicing of mine heart." The Word of

God must not only be read, but it must be spiritually "eaten," chewed and digested, Ezek. 2:8. "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God." Christ Himself is the bread from heaven and he that eats this bread, shall never die. This mystic union is beautifully described by Christ in His parable of the vine and its branches.

Why don't Christians make the Bible their book of devotion? We have made it the best seller. We have verified and defended it. We have praised and analyzed it in every way. We have tried to use it as a code of ethics, a manual of morality, a guide on political economy, a textbook on international law, a directory on political and social problems, a book of prophecy on war and the signs of the times. It remains to make the Bible the Christian's book of devotion. This is not a new approach, but has been the practice of Christians who have experienced the saving, transforming and comforting power of God's Word.

God speaks to us from the pages of His book. He comes to us in, with and through His Word. Through this channel He enters our mind and reasons with us. With the Word He sensitizes our conscience, stirs our emotions, spurs our will to action. With the Word He transmits His thoughts to us, makes His truth and revelation plain and conceivable to our minds. We cannot think His thoughts, know His will and become Christ-minded unless we hear, read and digest His Word. Thus the Word becomes spirit and life in us.

For that reason we must be at home in our Bible. We must know what to read for ourselves and our family; what to read when we are in sorrow and want peace and rest; when we worry and have the blues and God seems so far away; when we are discouraged and our faith needs stirring; when we are in danger and doubts assail us; when we forget God's richest blessings and our souls should overflow with thanksgiving. We must bear in mind that the Bible contains the Mind of God, the state of man, the way of salvation, the doom of the sinner and the happiness of the believer. It furnishes light to direct, food to support, and comfort to cheer. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. It will fill the memory, rule the heart, guide the feet and reward the labor. It makes men wise unto salvation, if we read it, believe it and live it. The Church has failed in this century to make the Bible the book of life for our Christians. What ought to be a matter of fact, has become a problem—the reading of it and the searching in it to find Christ and through Him life and salvation, like the Bereans of old, who searched daily in the Scripture in their homes. There are perhaps three kinds of homes. Homes in which the Bible is not read and no prayer is said; homes in which some of the members pray privately; and homes in which the whole family is gathered around the Word, reads it reverently and unites in prayer.

If God has made you a parent, take time to be a good parent. You must find time to hold daily devotion with your family and lead the household to the green pas-

es and living waters of God's Word. God has made priests (I Pet. 2:5) of our homes and He wants us to discharge this priestly duty. Learn first to show piety at home. We must practice Christianity in our homes and live it before the eyes of our children. It is not enough to bring our children to Christ in holy baptism; instruction in the Word must follow. The successful use of the Bible in the home lies with the parents. Our publishing houses offer all kinds of devotional books which will help parents to discharge their duty. Have a church in your home.

How are we to read our Bible? "The Bible is rich in literary, historical and religious treasures, which many of us fail to find for want of a little direction in the search for them. The Bible has eleven hundred pages of double-column fine print. It is a library. Its books are, moreover, of a perplexing range and variety, and the most familiar and instructive and interesting do not stand at the beginning. It is this state of things that deters so many readers from attempting to read the Bible. They respect it and want to know it, but they are disinclined to plow through seven hundred and fifty pages before they get to the part that really interests them most. There must be a better way to get acquainted with the great and sacred library, which we call Bible, and to find out the principal riches and values."

The Bible must be graded according to the age of the readers. There must be a selection of devotional books, because not all books in the Bible are of equal value. Some books are suitable for devotional reading and some are not. The Bible contains biography, poetry, history, oratory, drama, fiction, letters and visions, in the light of the times that produced them and the purposes of their writers. The religious messages must be kept uppermost, since it was chiefly written to promote that side of life. Whatever other uses men may wish to make of the Bible, our first and paramount duty is to read it, and read it reverently, thoughtfully, prayerfully, quietly and slowly for the personal message each day's passage has for us. In families where there are smaller children Hurlburt's Bible stories can be used to a great advantage.

Good books are good friends and the readers are in God's company. When we read our Bible we are in God's company, in Christ's company, in the company of the great prophets and apostles. They speak to us of eternal truths for which our souls yearn and hunger. The reading of the Scripture belongs necessarily to the practice of our relation to God, since it expresses the closeness in which God wills to speak to each individual in his daily life. It even precedes prayer, for prayer is the answer to the Word which has been given by God, and the Christian can only pray on the basis of the fact that God has made Himself known to him.

When is the most suitable time to gather the family around the Word? Our fathers took time to read it with their families at the breakfast table and then again at the evening meal or at bedtime. If this does not work well in your home, change it, but don't drop it. You cannot afford to live without such fellowship with God. Where there is a will, there is a way. Have the determination to hold regular family devotion. The family is seated while the Scripture is read. Children, who are old enough to read should be asked to read the lesson, if so desired, from the Bible, or other devotional book. If there are little children, they may say their prayers, and then the father as the priest of his house offers the prayer and all unite in the Lord's Prayer and sing the Doxology. Every problem in the home is brought to God in prayer. When there is some important question to be settled, the family circle may pray over it. When a son or daughter is going away for a time, God's special blessings may be asked for him or her, and when they return, how the joy of the home-coming is deepened by thanksgiving and praise. In the prayer intercession is made for the Church and the government, etc. That is family worship, a divine and human act. God and men have communion and fellowship. God is present to bless and we give to Him honor, glory and adoration. He is the giver and we are the recipients.

It is unwise to make the devotional service too lengthy so the children and young people are wearied by it. The blessing of such quiet moments will rest as a benediction on all that we do throughout the day. We find renewed courage and wisdom for the tasks that confront us. It brings us a feeling of the presence of a loving and understanding Savior, who is ever our invisible friend and guest of honor. It stabilizes the whole family life. The home is built upon the rock and when the winds and storms of life beat upon that home, it does not fall, because it is founded upon Christ.

Blessed are the children who grow up in such a Christian atmosphere and under the steady influence of the Holy Spirit. Fortunate are we, who have such memories from our childhood.

Do you dare, father and mother, to rob your children of this blessing by neglecting the family altar? Do you dare to meet God on the great day, and face the question, "What did you do for the soul life of the children I gave you?"

Let us build the temple of home religion and carry the sacred flame of its altar fires into all our home life, making holy all its work and play, its laughter and its tears, its mutual sacrifice and its inexpressible joy. May God help us to fulfill our devoutest hopes—a happy home, a tabernacle of God, and the Lord in the midst of His people.

# Was Judas Present at the Lord's Supper?

Olof H. Nelson

**W**E HAVE RECENTLY READ the able article on the Lord's Supper by Prof. P. H. Buehring. The present article deals with another phase of the subject, a side light as it were: a discussion of the question whether Judas was present at the institution or not. It has an important bearing on the doctrine of the Eucharist.

For centuries, it seems, no attempt was made to reconcile the account of Luke with John 13:30. The former implies that he was present, the latter that he was absent. Of late years, however, commentators have given special attention to this apparent contradiction, and some of the best scholars, though not fully solving the difficulty, are agreed that the weightier argument is in line with John's statement.

The greater part of the Christian Church believes and teaches that Judas was present not only at the passover meal but also at the institution of the Lord's Supper. Paintings and pictures of the Last Supper represent Judas as present. This is the teaching of the Eastern Orthodox and Roman Catholic Churches, as also of the Anglican liturgy. Our Formula of Concord declares in two passages that Judas was present and received the body and blood of Christ.<sup>1</sup> Thus also E. Gerfen in his book on the Eucharist.

P. Fjellstedt, Swedish missionary and Bible commentator, says at Luke 22:21, "From this passage it appears most probable that Judas also was present at the institution of the Lord's Supper and became partaker of the sacrament, though from other passages it seems doubtful." Luthardt discusses this matter at some length in his commentary on John, and mentions quite a number of exegetes and their attempted solutions, and then expresses his own opinion that the traitor was absent. Books on "Contradictions in Scripture," so far as I am aware, do not mention this one. The *Lutheran Commentary* on Luke says, "It is a question that divides commentators, and it is impossible of absolute decision."

Reformed churches, generally speaking, believe in line with John's statement that the traitor was absent. Hastings' Bible Dictionary (art. Judas) says, "this is the opinion now of modern commentators," but they try to solve the difficulty by assuming that Luke is here not exactly chronological, and thus imply or affirm that the two accounts of Luke and John are really contradictory. But the assumption that there is a real contradiction between the two Evangelists on this point strikes at the very root of the veracity of the Gospel. For this reason further efforts should be made to harmonize the two accounts. For the Christian Church is the pillar and ground of the truth. "Through her, in so far as she is the Church of the living God, the truth is upheld and preserved." This article is an attempt to

reconcile fully the apparent contradiction between Luke and John.

## *Judas Not Present*

We maintain that Judas Iscariot was not present when the Eucharist was instituted. The statement of John in 13:30 is clear and decisive: "He then having received the sop went out straightway, and it was night." Judas, it appears, did not even finish the passover meal, as the lamb was served after the eating of the sop (*charoseth*).

The words of Luke 22:21-23, as commonly rendered and understood contradict the statement of John; for after the *verba testamenti* we read, "But behold, the hand of him that betrayeth me is with me on the table." The inspired record, however, cannot be and in fact is not self-contradictory. On the contrary, as we shall see, the two accounts are mutually complementary. John tells us when Judas left the room, and Luke records the words of Jesus as to the role he was to play in this determinate counsel and foreknowledge of God.

We observe the verb *is* after *me* in v. 21 is not in the original, and the copula *was* can well be substituted and should so be. For this we have the authority of the late Prof. A. T. Robertson, who in 1930 in answer to the writer's inquiry replied, "The Greek text has no copula and either *is* or *was* can be supplied." He added: "In my Harmony (p. 193) I have put it (John 13:30) before the institution of the Supper."<sup>3</sup>

The Greek *pleen* (from *pleon*, more than) introduces an added thought in line with the foregoing words about the shedding of Christ's blood. Judas had already gone out to do what Jesus expected him to do and had even urged him to do when He said, "What thou doest, do quickly." We therefore translate the words of Christ thus: "Lo, besides, the hand of him that betrayeth me was with me on the table." Thus Luke's report harmonizes with that of John. Every verse and word has its place and meaning.

This we believe is also true of the following verses: the exclamation of Jesus concerning Judas, which Luke has placed after the *verba testamenti*, whereas the parallel verses in Matth. 26:24 and Mark 14:21 occur before the words of the institution. To say that we here have two accounts against one in favor of these words having been spoken only at the passover meal does not solve the apparent discrepancy. A second attempt at a solution is based on the fact that the Mss. vary in the order of Luke 22:16-20, and that there also may be, as Prof. Falconer in H. B. D. points out, a disarrangement of verses 21-24. The Latin version retains verses 16-20, so also the American Standard version, the Swedish of 1917, and others. But the Revised Standard version has omitted them from the text and placed them in a footnote.

here is, however, a third suggested solution given in Lutheran Commentary, viz., that Jesus may have eaten this exclamation about Judas. A repetition of this sentiment would have been indeed natural because of the Master's deep feeling for His betrayer. And so He said a second time, "The Son of man goeth as it hath been determined, but woe unto that man through whom He is betrayed." At this time, however, He did not repeat the word, "Good were it for that man if he had not been born." Luke adds, "And they began to question among themselves which of them it was that should do this thing." That this third suggestion is the correct one finds concurrent testimony in this case. At the passover meal the twelve asked Jesus; at the Institution the eleven asked one another.

### Why the Betrayer Was Absent

Having harmonized the synoptic accounts and established it as a fact that Judas was not present at the institution of the Lord's Supper, we shall now look into the reason for his absence. Judas was from the beginning not a true disciple, but was nevertheless chosen at the Scripture might be fulfilled (John 17:12). The choosing of the betrayer was doubtless one topic in Christ's prayer during the night prior to His calling them. It meant a struggle for Him as He spent all that night in prayer (Luke 6:12). It should also be noted that it was only about nine months after His calling them that Jesus called him a devil. It is plainly stated that Jesus knew from the beginning who it was that should betray Him. He therefore never called him a friend. The Greek term used in Matth. 26:50 in accosting Judas was not *philos* but *hetairos*, the same term used of such persons as the laborer who murmured and the man who was cast out because he had not on a wedding garment. *Hetairos* should be rendered "fellow," not friend." We feel that a word should also be said here about the commonly held notion that Jesus warned Judas and tried to prevent the betrayal. This opinion is erroneous, for it contradicts Scripture. There is not the word of warning in the Gospel narrative about Judas, the son of perdition. Neither did the Lord point him out so conspicuously as the words in Luke 22:21,22, so commonly understood, would indicate. His reply to Judas' question, "Am I the one, rabbi?" was probably given in a whisper.<sup>4</sup>

In the article "Betrayal" in H. D. C. G. the writer says, "Jesus . . . made the startling announcement, 'One of you shall betray me,' and amid the consternation which ensued, secretly gave Judas his dismissal." And Mr. Burt Smith in the Augsburg Adult Lessons for March 3, 1940, puts it this way, "Jesus did not directly name Judas. Even in His reply to Judas' question Jesus was not specific, for Judas was not the only one who dipped his hand into the dish." Judas sat at the left of Jesus, John at His right, and Peter across the table facing John, or at any rate near him.<sup>5</sup> Through whisper only John and Peter learned who the betrayer was; yet not even these knew or understood for what intent Jesus told Judas just before he left the room to

hasten what he had already decided to do at the instigation of the devil. The sop was eaten at the passover meal, not at the Lord's Supper. Having received the sop, Judas became possessed by Satan and was thus enabled and impelled to carry out the betrayal. By His words, "What thou doest, do quickly," Jesus meant two things: that Judas should hasten his departure so as not to be present at the Eucharist and the farewell address, and that he should carry out his betrayal that very night. Hence John says he went out immediately, and it was night.

The following words of John are significant. "When therefore he had gone out, Jesus saith, Now is the Son of man glorified and God is glorified in Him." He could not express his inward joy that evening nor institute the new covenant festival until Judas had departed. The Eucharist was meant to be a joyful celebration, much more joyful than the passover feast. Our Lord now felt relieved, more at ease and in a buoyant mood after His betrayer had gone out, and in that mood He instituted the Eucharist and joined in the singing of the hymn, the songs of praise.

### A Mischievous Error

The opinion that Judas was present and partook of the Lord's Supper is a mischievous error, taught for centuries in sermons, commentaries, and by pictures. It has been a corrupting influence in the Church. Many celebrants and communicants have alike been affected by its evil influence. It has been made an excuse for untold numbers of unworthy members to partake of Holy Communion. The paintings and pictures of the Last Supper are really misrepresentations. They represent the passover, not the Lord's Supper. The dehortation or command of Christ may well apply in this connection: "Give not that which is holy to the dogs." It was thus applied by the early Christians as we see from Chap. IX of the *Didache*. And it is today, thank God, heeded by many pastors in various Protestant denominations in their teaching and communion addresses.

To summarize: the evidence for our contention that the betrayer was not present at the institution of the blessed sacrament is cumulative.

1. There is only one notice in the Gospels as to the time when Judas left the upper room and went out, and that is the definite statement in John 13:30. This Scripture should be conclusive.

2. The substitution of the copula *was* for *is* in Luke 22:21 is grammatically correct and harmonizes this verse with John 13:30. We expect the divinely inspired accounts to agree and they do.

3. The sop was eaten at the passover meal, not at the Lord's Supper.

4. By His words, "What thou doest, do quickly," Jesus meant that Judas should leave immediately, so as not to be present at the Institution.

5. His presence would have been contrary to the design and purpose of the Eucharist. Our Savior did not want a hypocrite at His Supper table.

6. The presence of Judas would have given hypocrites even in the early Church an alleged right to participate in the Holy Communion. Ignorance, uncertainty, indifference, and wrong teaching have for many centuries given unworthy communicants an excuse. The proper understanding of the Gospel accounts obviates such excuse.

7. The questioning among the disciples referred to in Luke 22:23 after the Institution was not the same as that directed to Jesus by all twelve at the passover meal when Judas also asked the question.

8. Judas fulfilled at the passover meal the prediction in Psalm 41:9, "He that did eat my bread lifted up his heel against me." He did not need to be present at the Lord's Supper to do that.

9. The Eucharist was meant to be a joyful festival. Our Lord could therefore not institute it until the betrayer had departed.

10. That the institution of the Eucharist took place after the departure of Judas is now pretty generally admitted among the best commentators.<sup>6</sup>

We feel confident that no fairminded and unbiased critic can successfully refute or disprove these ten points of evidence that Judas was not present at the institution of the Lord's Supper.

#### NOTES

<sup>1</sup> Jacobs Ed., pp. 107 and 112.

<sup>2</sup> Hastings' Dictionary of Christ and the Gospel, Art. Passover, I.

<sup>3</sup> The Expositor, Cleveland, O., July, 1930.

<sup>4</sup> Thus Zahn in loco and Dean Farrar in Life of Christ.

<sup>5</sup> See Edersheim, The Life and Times of Jesus, the Messiah.

<sup>6</sup> Lange, Commentary on St. John, and the International Critical Commentary.

## Parish Education in Western Canada

C. J. Daechsel

WHEN WE DISCUSS parish education work in Canada, we must bear in mind that there are two distinct types of this work found among us. In our cities, such as Regina, Winnipeg, Calgary and several others, as well as in some of our larger towns such as Melville, Neudorf, Lemberg and others, we have well established congregations and conditions there are much the same as in other districts. Their Sunday schools and other schools are well organized in classes with teachers and the necessary equipment. They can well work according to a curriculum and strive after standards such as are submitted to us by central offices and committees.

Such conditions are to be found, however, in scarcely one-third of our parishes in Canada. By far the greater number of parishes in our district must be classed as rural mission parishes, for although a good number of them are self-supporting parishes receiving no subsidy from the church, there is practically no difference, as to their work, between them and small preaching places subsidized by the church. It is of the work in parish education in these rural mission congregations that I would like to report, for not only is it by far the greater part of our work, but it is the kind that I myself am practically acquainted with.

#### Enrollment

The first matter to consider is the enrollment of those who are to have the benefit of our education work. Every pastor would like to raise the enrollment of his school as much as possible; under existing circumstances in Canada at the present time, however, he has little chance to gain more than those children belonging to the families of his congregations. He will have little success as a general rule in gaining outsiders for his school.

The prevailing conditions which prevent him from doing such mission work among non-members are these:

In Canada we have very few people who consider themselves as unchurched. Nearly all, especially in our rural areas, are ready to affirm that they belong to some denomination. The tie, although so weak that they cannot tell when they have attended services, is there nevertheless, and they would be indignant if one were to suggest that they break it, to attend or have their children attend and take part in our church work.

Even greater than this hindrance is the fact that our Lutheran church in Canada is still looked upon as a foreign church by all Canadians. If we were to ask a non-Lutheran in Canada about the Lutheran Church, he would infer that we meant the German, Swedish, Norwegian or Danish church, according to the body with which he had come in contact, if with any. I was impressed with the fact that when speaking with a non-Lutheran in the U. S. A. he immediately spoke of this church as an American church on the same footing as the Episcopal Church or any other. That is not the case in Canada, and the reason no doubt is that as long as the Lutheran Church has been found in Canada it has been using foreign languages, and still must continue to do so in many districts. These conditions are, however, being slowly overcome as the churches are using the English language more and more. Our church has a promising and important mission to fulfill among the Reformed churches in Canada. Among the different sects as we find them in Canada, with their very indefinite doctrines and practices, it is very important that such churches as the Lutheran hold forth their very definite doctrines and tell the people "We know what we believe." This is being appreciated among the Canadians and some non-Lutherans and

try to have their children taught such definite doctrines.

### *Attendance Problem*

Another matter which gives a great set-back to parish education work in Canada is the attendance. Mainly speaking I have often wished we could in some way pass a law as the state does in its Compulsory School Attendance Act. The pastor of a parish is also its chief attendance officer. But what a job this is! We have so many things to contend with which make regular attendance well nigh impossible. I shall just mention a few of these: Distances! I have children attending my Sunday school whose home is 17 miles from the church. The average distance that my children have to come is about two miles. When we have Saturday school the children attend if the weather is fair and the roads are passable. They will either walk the distance to our church school, or some have their school ponies with which they drive. When we have services, the parents will bring their children for Sunday school if it is held before or after service. Weather conditions are all-important. During the winter season, from Christmas to Easter, the parish education work in most of our parishes is at a complete standstill. If you had spent one of these winters in our Northwest you would easily understand why this is so. When we remember the distances, roads, weather conditions, carelessness of parents, and the few occasions during the year when we have the opportunity of calling classes, we will understand our school conditions better. The school will generally consist of from 6 to 30 children of ages from 5 to 15 years, and these pupils are seldom the same in attendance for two or more consecutive classes.

Having mentioned the pupils of our rural mission parish we must not forget the members of the teaching staff. This staff consists of the pastor of the parish and if he is fortunate enough to have a wife who can and will be pressed into service, she will be his assistant. Occasionally he will be able to find some member of the congregation capable and willing to help, but often he will not be able to make use of this help. In one congregation I planned to organize a Sunday school with different grades and teachers for each grade. I was fortunate enough to have at that time two young women among the young people who were willing and able to act as teachers. They had been in regular attendance at all classes of the Sunday school and confirmation instruction, and had even had some training in a church workers' course. Besides this they were well up in their academic training in high school. During the summer our Sunday school was a success, but when the cold weather came we had teachers but no pupils for them to teach, so that they could hardly be blamed when they gave up the position as teachers. When in the summer attendance again was better, my teachers had left the district.

When speaking of teachers, however, we dare not forget that many parents and sponsors of our pupils

realize that they have a duty to perform in instructing their children. This obligation they strive to fulfill as best they can, and they are to be credited with the fact that most of our confirmands do memorize the catechism. Every educator knows, and we in church work have the opportunity to observe the value to the children of this memory work in later life.

### *Language*

In placing before you some of our problems, I dare not forget that great problem so often discussed among us, the language question. On the one hand we have that faction which would impose the English language on all our congregations, holding that as it is the language of our country and of our youth and is partially understood by all, and as it would simplify our work, therefore it should be used to the exclusion of any other, especially the German language. Again we have many members in our congregations who strenuously oppose the introduction of the English language in our church work. If this matter were understood rightly I am sure it would not be judged so harshly. Our Lutheran members come in contact with non-Lutherans of the Reformed churches. They notice many things in the religion of these Reformed Christians in teaching and practice, with which they cannot agree. However they do not realize that this is because of the doctrine of these bodies, but find the blame in the language used. When they can be taught and convinced that our Lutheran principles in doctrine and practice are still held no matter what language is used, they eventually agree to the introduction of the English language. I have found the bilingual text books to be the best helps in overcoming this odd prejudice. You might smile to have some worthy member explain to you: "Why, pastor, the third (or any other) commandment means just the same in the English as it does in the German text," or "That song the children now sing in English is the same we used to sing in Sunday school when we were children." But I hope to add a word concerning bilingual text books later. I am convinced that they would be of the greatest help to me in my work.

Perhaps my report here would lead you to believe that we accomplish nothing in our parish education work. I would most strenuously object to such an idea. It is true I do not believe that any pastor is satisfied with his work done along these lines, when he has before him that great goal of teaching the children to know their Savior Jesus Christ and the way of salvation. He cannot make use of the arrangement of the materials offered him because of conditions mentioned above. He cannot follow through the history of the kingdom of God on earth, but can touch on some of the stories to illustrate a doctrine. He can only briefly outline some of the main teachings of the Word of God and of His church with the use of the catechism. He is strictly left to his own resources in his teaching in our rural mission congregations, and thank God that most of our pastors are as resourceful as they are. Our children are being baptized, are taught their prayers,

some of the Bible stories, they memorize most of Luther's shorter catechism, are instructed in the meaning of the catechism, are confirmed and told to take part in the work of the church. Many of them remain faithful to their God and church; some, yes with regret we must admit many, forget their confirmation vows and seem lost to the church; some return in later life; for all we can only pray that God will bless the sowing of His Word in their hearts that it may bring the fruit of faith.

### *Help Needed*

When we consider the great work to be done for the kingdom of God in Canada and the little we can accomplish, it is understandable that we should look for help and be so willing to accept all help offered. Let me try to show you some of our needs.

The first and greatest need is that which our Lord Himself pointed out in all kingdom work when He said, "Pray ye the Lord of the harvest that He will send forth laborers into His harvest." Our need for men is great. At present we have scarcely two-thirds of the men we once had, and more and more are leaving our district, and we are not receiving enough to replace those whom God is calling home. Through this scarcity of pastors we are losing many of those small congregations and parishes that were gathered with so much work by the pioneer pastors. I do not wish to find excuses either for the members of our congregations or for us pastors who work among them. Excuses do not change the conditions. We need men and we need them badly.

But we make a great mistake if we think that our work in Canada is second-rate and can be done by anyone, or second-rate men. We need experts, yes specialists for this part of the work in the kingdom of God. Permit me to try to point out what I mean: the men we need must be able to bring sacrifices; a sacrifice of their ambition to gather large crowds, preach to big congregations, and build large churches. They must sacrifice their knowledge of finances and budgeting and be able to trust Him who calls them to His work that He will also provide for their earthly needs. They must be strong men, strong enough to overcome the feeling of frustration on many occasions. Here is but one instance: a sermon for a special occasion has been so carefully prepared, but a few hours before it is to be delivered a blizzard rages, roads are impassable, weather is dangerous, only a very few of the hardest do attend, and he preaches to empty benches! They must be strong men, men able to overcome an inferiority complex which would mock them, saying, "You're only good enough to waste your life out here, while others bring the Gospel to hundreds." Their whole lives must be influenced by the greatest ambition of all, that some day by His wonderful grace Jesus the Lord and Master will group them with him who was willing to be "a voice crying in the wilderness."

I believe that these specialists we need in Canada

would also greatly benefit by a special course included in their training. This should be a course in the art of teaching primary and secondary classes. This course should contain not only theoretical matter but practical as well. Many of our men are well able to instruct theological students or give lectures at a university, but seem helpless when placed before such groups as confront us in our rural mission parishes. I believe that some of that valuable time at our disposal is wasted because we do not know how to impart the knowledge to the little ones before us.

### *Suitable Teaching Material*

Another great need in our parish education work in Canada is the need for proper school helps, text books, etc., suitable for our rural mission parish work. Our time and opportunity for teaching being so limited, we cannot afford to spend any of it otherwise than in teaching the very essentials of Christianity, the way of salvation. As in worldly education the three Rs are still considered basic, so in our religious education I believe catechism (doctrine), Bible history, and singing (prayer) might be considered basic. So often when I receive information about lesson helps, etc., from the office of parish education, I lay the material aside with a sigh, "Oh, if I could only use that!" The material offered, however, is mostly for schools well organized as to classes and teachers, and progressing pupils who attend regularly for years. How can these materials be used by us under our conditions? I believe that it would be a great help to our work in Canada if we could obtain and agree on one definite catechism, or perhaps two (one for the lower grades and one for the upper grades), one Bible history, and one song-book for the Sunday schools. If these could be bilingual I am sure they would help us very much in overcoming our language difficulty. I have found the old Ohio German-English catechism, Dr. Reu's catechism, Bible histories in German and English, and the German-English Selah Song-book of great help.

I mentioned before that the parents still take an interest in teaching their children the catechism. With the bilingual catechism I have often found that the children taught the parents that our faith is not changed even if we use a different language. The parents desire their children to learn their catechism memory work in the language that they were used to. The children show them that the meaning is the same in the English language and that it is so much easier for them to learn their memory work in that language until the parents give their consent.

With the use of a Bible history the pastor can assign work so that at least most of the Bible stories will become familiar to the children. As we have so little time at our disposal for instruction, and the attendance is so irregular, it is impossible for us to use the lesson plans profitably. They are arranged for the different grades and regular classes, for continuous promotion from grade to grade. Our classes cannot be arranged

regular grades, they cannot be conducted regularly, our pupils cannot be promoted from grade to grade. The teacher in our rural mission parish school must fully consider the heart of the matter to be taught and strive to point out the way of life as well as he can in the few lessons he has the opportunity to teach. We must combine the material offered in many lessons and deliver this material in one lesson. For this we believe the Bible histories to be best.

Martin Luther realized the importance of song in teaching, and our church takes pride in being the singing church. Dear to every Lutheran are the great hymns and songs praising and showing forth the greatness of our God. Dear to us also are the hymns which

proclaim the doctrines we hold dear. Many of the songs best known to us were written for children originally in the German language. Many have been translated, but some of our Sunday school song-books seem to have taken more songs from the Reformed church than from our own. I believe that by discarding many of these children's songs, originally used in the German language, we are neglecting to benefit by a great gift entrusted to us.

In conclusion I would appeal for help in our rural mission parish educational work. First of all help us to pray the Lord for workmen. Then, too, seriously consider some of our problems and help us to obtain suitable helps.

## The Reader's Viewpoint

### ARE WE GOING HIGH CHURCH?

Regarding the editorial in *THE LUTHERAN OUTLOOK*, January 1948, on the subject, "Are we going high church?", the reader firmly believes that as with all things in life with liturgics one can go to extremes. But at the same time this reader also wonders if the writer of said editorial looks as drab in his black robe as he sounded in his editorial. If he does perhaps it is not strange that so many people say, "I don't want it; you can have it; it's too black for me!" This reader believes that a simple combination of black cassock, surplice and stole is a true symbol of the Christian religion, and that black is anything but correct. The words of one of our older pastors: "Why must the man who brings the most glorious of all messages stand before his congregation Sunday after Sunday dressed as black as a raven?" We don't see the logic of it.

Sincerely,  
Adolph Kloth, Fremont, Nebraska.

I take it for granted that you have written the editorial, "Are We Going High Church?" which appears in the *LUTHERAN OUTLOOK* which arrived today. May I express my appreciation of your article?

Sincerely yours,  
Victor E. Beck, New York City.

I want to commend you on your sensible editorial, "Are We Going High Church?" in the January number of the *LUTHERAN OUTLOOK*.

It is encouraging to note that there are those who realize the danger in the present "High Church" tendencies on the part of some of our Lutheran brethren, and dare to raise a warning voice.

Personally I am neither "High" nor "Low" in these matters, but I like uniformity in dress as well as in ritual, and I am frank to say that I don't like to see any "peacocky" Lutheran pastors, who dig up all kinds of excuses for adding many colorful feathers as possible to their clerical adornment. Humility, with moderation in all things, seems to be the better policy for us Lutheran pastors, and in more harmony with our Lutheran doctrine and the simplicity of the Gospel we are called to proclaim.

Again a hearty thank you for your editorial, and may God's richest blessings be yours in your important office as editor of the *LUTHERAN OUTLOOK*.

Cordially, yours in Christ,  
G. K. Andeen, Miami, Florida.

Sir:

My congratulations on the fine work you are doing as editor of the *LUTHERAN OUTLOOK*. The January number again I perused with delight and approval.

There is one editorial of yours which I should like to reprint in the *Concordia Theological Monthly*, "Are We Going High Church?"

Cordially yours,  
W. Arndt, St. Louis, Missouri.

Sir:

This is to request permission to reprint in our magazine the editorial, "Are We Going High Church," printed in the January 1948 issue of the *LUTHERAN OUTLOOK*. I take it that you are the writer of the article. . . . We would appreciate very much the permission to use this fine article.

Sincerely,  
Orloue Gisselquist, Minneapolis, Minn.

Sir:

. . . . Let me just add my appreciation of your taking over the editorship of the *LUTHERAN OUTLOOK* again. . . . We need to read matter other than that to which we may always nod the head in affirmation without any great effort of thinking and to have ourselves jolted every once in a while to make us think through our position. But that is something else than this indefiniteness, halting on both sides, that all too often manifests itself. I do hope you will see it possible to continue in editing this journal.

Very cordially yours,  
F. H. Theuer, Puyallup, Washington.

Sir:

I have placed the *OUTLOOK* in our central library and I notice that many men read it. The librarian placed it alongside of the *Christian Century*. God bless your fine work.

Cordially,  
George Koehler, Portland, Oregon.

# Lutherans in the News

## Proposes New Concept of Lutheran Missions Operation

Minneapolis, Minn.—A new concept in the operation of Lutheran foreign mission fields was laid before delegates to the 30th annual meeting of the Lutheran Foreign Missions Conference of America here.

Dr. Theodore P. Fricke, Columbus, Ohio, executive secretary of the board of foreign missions of the American Lutheran Church, proposed that the National Lutheran Council assume full responsibility for the administration of all fields.

Under this set-up, he said, constituent bodies would transfer all mission properties to the Council, with participation of the constituent bodies of a supporting nature only.

Dr. Fricke said the proposal "goes all out for the creation of a corporate organization which will unite our churches in one phase of their work—foreign missions."

He advanced a proposal providing for the establishment of a division of foreign missions within the Council.

A united cooperative effort, he said, would "multiply resources, enrich missionary leadership, make possible the presentation of the world wide mission of the Lutheran Church and work for economy of operation."

On a global scale, Dr. Fricke envisioned a development whereby the Lutheran World Federation would take the Lutheran foreign mission fields under its wing.

"The Federation would lay the global strategy, coordinate the total forces and merge our resources into one joint enterprise," he said.

"The compelling call which these times now urgently bring to us is to stand together, plan together, and work together as one mighty army advancing the Cross of Christ."

## GERSTENMAIER TO VISIT U. S. THIS MONTH

NEW YORK — Dr. Eugen Gerstenmaier, director of Hilfswerk, relief agency conducted by the Evangelical Church in Germany, is expected to arrive in the United States late in February. His visit here will be under the auspices of the Emergency Planning Council of the Lutheran Missouri Synod.

During World War II, Dr. Gerstenmaier was one of the churchmen who were active in various attempts to kill Hitler, and he was one of the very few persons who emerged alive in the bloody purge that followed the abortive effort to remove Der Fuehrer in the bomb explosion of July 20, 1944.

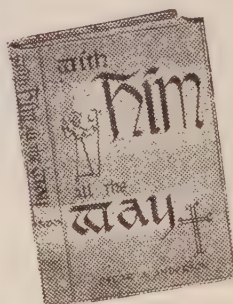
Dr. Gerstenmaier was arrested for complicity in the plot. After being grilled for five months by the Gestapo, he was finally interned for eventual execution. But the arrival of A-

merican troops frustrated the Gestapo's plan.

When the Evangelical Church in Germany was reorganized in the fall of 1945, Dr. Gerstenmaier was named to head its relief agency, which is responsible for the distribution of relief supplies among all Protestant churches in Germany.

Another German churchman who will visit the U. S. in the near future under the auspices of the Missouri Synod will be Dr. Herman Sasse, outstanding theologian and scholar.

## AIDS TO LENTEN AND POST-EASTER PREACHING



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Pastor, Lake Harriet Lutheran Church,  
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Evangelical Lutheran Church

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## NARY PLANS SCHOOL LAY WORKERS

CHICAGO — A school for Christ-service, designed for laymen and women who are interested in church on a full or part-time basis, will be held this summer at Chicago Lutheran Theological Seminary at Wood, Ill. The school will be conducted for three weeks, beginning 19.

Purpose of the school will be to provide graduate courses in Bible, theology, Church History and functional subjects for lay persons holding a bachelor's degree. The course is planned especially for student workers, home mission and foreign workers, parochial school workers, and Sunday school leaders.

## Churches Create Demand for Bill of Rights

Grand Rapids, Mich.—Churches must have an effective part in creating public opinion that will demand the nationwide recognition of an International Bill of Rights. Dr. O. Fredenolde, director of the Commission of Churches on International Affairs, declared at a service of ecumenical worship opening the 26th annual session of the International Council for Religious Education here.

Asserting that the Bill of Rights is now under way "has no precedent in the history of mankind," Dr. Fredenolde challenged American churches to take the lead in convincing all governments "of the importance of achieving a common world of understanding to the place which man should fully hold in society."

Dr. Fredenolde, consultant to the United Nations Commission on Human Rights, dean of the graduate school, Lutheran Theological Seminary in Philadelphia, spoke before lay and clergy representatives of 40 Protestant denominations.

He outlined two obstacles "that must be met in order that we may be a party to an international covenant on human rights." First, he said, America must recognize the need of removing "our domestic practice of discrimination on grounds of race and color." Second, he observed, there is a need to "offset the feeling that we do not want outsiders meddling in our affairs."

Christians should concentrate their efforts in the sphere of human rights provisions for religious freedom and civil-related rights, Dr. Fredenolde said, because "they have a special competence in this area."

In the face of totalitarian pressures, it is important that the right of conscience and its expression be inclusive-

ly safe-guarded," he asserted, describing the proposed UN articles on freedom of conscience and belief as "reasonably satisfactory."

"They correspond closely to the recommendations submitted by the Churches' Commission and have been found acceptable by numerous religious and secular agencies," he explained.

## NIEMOELLER REBUKED ON DE-NAZIFICATION VIEWS

Stuttgart, Germany—Pastor Martin Niemöller was rebuked here by General Lucius D. Clay for urging Germans to refuse to participate in the denazification program.

"It is distressing to me," General Clay said, "that a minister of a religious faith advocates disrespect and violence to a law. Every citizen has the right to criticize and urge that a law be changed. It is not good citizenship to tell people to disobey the law."

While the general said no action against the pastor was contemplated, he did not rule out action depending on the effects of the clergyman's stand.

## FUNDAMENTALIST STATEMENT ATTACKS NIEMOELLER

New York—Pastor Martin Niemöller's recent attack against American denazification in Germany was seen



# Lutheran

## MUTUAL

### REPORTING FOR 1947

#### INSURANCE IN FORCE

|                                                   |               |
|---------------------------------------------------|---------------|
| DECEMBER 31, 1947 . . . . .                       | \$183,176,253 |
| ASSETS . . . . .                                  | 30,732,613    |
| LIABILITIES . . . . .                             | 22,513,609    |
| TOTAL SURPLUS . . . . .                           | 2,237,004     |
| 1947 Increase Insurance in Force . . . . .        | 16,888,863    |
| Increase in Assets . . . . .                      | 3,777,007     |
| Paid to Policyholders and Beneficiaries . . . . . | 1,281,733     |
| Reserve for 1948 Dividends . . . . .              | 650,000       |
| Mortality Experience for 1947 . . . . .           | 25.49%        |
| Earned on Investments in 1947 . . . . .           | 1.13%         |

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"as clearly evidential of the left-wing trend politically among leaders of the World Council of Churches" in a statement issued here by Dr. W. Harlee Bordeaux, general secretary of the American Council of Christian Churches, fundamentalist group.

Bordeaux said the international fundamentalist conference to be held in Amsterdam, Holland, August 12-19, just previous to the first general assembly of the World Council of Churches, "will offset the radical left-wing political and religious position of the World Council, whose principal sponsor is the modernist-controlled Federal Council of Churches in the U.S.A."

Niemöller's position on de-nazification, Bordeaux declared, "is but one among many indications of the need of a counter Bible-believing international council of Christian Churches."

## Lutherans Plan Canadian New Child Feeding Program

Winnipeg—Canadian Lutheran World Relief is launching immediately a new \$75,000 child feeding program in war-torn Europe, it was announced here by the Rev. C. L. Monk, executive secretary, during the group's second annual meeting.

Attended by 35 pastors and laymen, representing Canadian Lutheran bodies from coast to coast, the meeting elected Dr. Rex Schneider of Regina, president.

Of the total objective, \$50,000 is to be used for feeding 120,000 three-month-old children in Germany and the remaining \$25,000 for children of refugee families coming daily into the British zone of occupation.

Since the inception of Canadian Lutheran World Relief, in April 1946, it has received more than \$420,000 for bringing aid to the destitute and assisting refugees to establish homes in Canada. A meal a day for three months for 15,000 in the British zone of occupation in Germany was the result of \$100,000 raised during a previous child feeding program.

Home canned foods, valued at \$6,000 and prepared by Lutheran women's organizations has been shipped overseas, reported the Rev. J. F. Neudoerfer of Montreal.

He announced that more than half a million pounds of oatmeal, \$10,000 worth of cod liver oil and 200,000 pounds of used clothing have been forwarded for overseas relief by the Lutheran organization. The gifts are channeled through Hilfswerk, which is in charge of Protestant relief work in Germany.

Three groups of Lutheran refugees have come to Canada, according to the

Rev. H. Honebein of Winnipeg, chairman of the immigration committee, who said this immigration was made possible through the representative of Canadian Lutheran World Relief in Europe, in cooperation with the Canadian Christian Council for the Resettlement of Refugees.

A committee of pastors and laymen of the Lutheran churches in Kitchener, Ont., is attending to the resettlement problems of a group of 24 Estonians who made a 75-day trip across the Atlantic in a small boat, it was reported.

## FIRST GERMAN EXCHANGE STUDENT ENROLLS IN CHICAGO SEMINARY

Chicago—First German exchange student to enter the United States since the end of World War II has enrolled in the junior class at Chicago Lutheran Theological Seminary at Maywood, near here.

He is Rudolf Markwald, who was a prisoner in this country during the war and after his repatriation worked with Hilfswerk and other church organizations in Germany while awaiting passage to America.

Other exchange students from Germany are scheduled to arrive in the U.S. in the near future, according to plans of Church World Service, but Mr. Markwald is the first to complete his military clearance, find sailing and enroll in an American school.

## LUTHERAN COLLEGE ESTABLISHES OWN PRESS

St. Peter, Minn.—The board of directors of Gustavus Adolphus college here has accepted a proposal to establish a Gustavus Press.

With the board's action, the school becomes one of the first small colleges

in the United States to have its own Press.

The Press grew out of experiments by members of the college's Christianity department in preparing materials to meet textbook needs. First book of the Gustavus series, "What Jesus Said and Did" by Dr. George F. Hall will go into its second edition next fall.

In announcing the board's action Dr. Edgar M. Carlson, president of Gustavus, expressed hope "that the existence of the Press will give impetus to creative writing among both faculty and student body."

Gustavus is supported by the Lutheran Augustana synod.

## Missouri Synod Urged to Join Lutheran Federation

New York—The Evangelical Lutheran Synod of Missouri, Ohio and Other States has been urged by one of its periodicals to join the Lutheran World Federation in order to strengthen confessional Lutheranism throughout the world, and particularly in the World Council of Churches.

The recommendation was made by the American Lutheran Magazine published monthly here by the American Lutheran Publicity Bureau, conducted by a number of influential clergy and lay members of the Missouri Synod which for a century has followed strict policy against official cooperation with other Lutheran bodies and with Protestant denominations and interdenominational agencies.

When Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation, recently characterized creedal indifferentists as "ecumenical," the American Lutheran said, he



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"a highly significant declaration which may direct the trend of things to come."

Dr. Michelfelder had said that at the first assembly of the World Council of Churches at Amsterdam next summer, there will be "ecumaniacs" who will want to make a "puree" out of the World Council, "in which Anglicans, Lutherans, Methodists, Greek Catholics, Presbyterians, and so forth will all lose their identity."

Several pointed questions directed at the membership of the Missouri Synod were raised by the American Lutheran, among them:

"Should we not lend every possible support to the declaration of Dr. Michelfelder in his denunciation of indifference to doctrinal confession?"

"Since Missourians find that not only but Lutherans the world over are interested in meeting for prayerful study of God's truth, should this not draw us closer to the Lutheran World Federation?"

"Would not Dr. Michelfelder's sentiments be strengthened if the powerful voice of Missouri were heard in Lutheran World Federation councils?"

"Evangelical Lutheranism will bear witness for Christ at Amsterdam. Will Missouri's voice be silent?"

#### CHURCH FRIENDSHIP TRAIN STARTS ROLLING

Lincoln, Neb.—Sections of a new Friendship Train laden with hundreds of carloads of food from the common people of America for Europe's starved left simultaneously from four west-point points. It was the Abraham Lincoln Friendship Train, sponsored by the Christian Rural Overseas Program (CROP), joint enterprise of Church World Service and Lutheran World Relief.

The four sections each started rolling on the Emancipator's birthday. The section which originated here had 100 cars carrying wheat, split beans, corn, oats, meat, sugar, dried milk, cereal, flour, macaroni, and lard. Every county in Nebraska contributed and each county raised from \$1,000 to \$10,000 in cash.

From Sioux Falls, S. D., 14 cars start across northern Iowa; 34 cars left Council Bluffs, Iowa; and 75 cars start their journey at Springfield, Illinois. Ultimate destination of the Friendship Train was Philadelphia, from whose port are sent all shipments of CROP relief goods to Europe.

Among the states which contributed to the Train were Wyoming, the Dakotas, Minnesota, Colorado, Nebraska, Iowa, Kansas and Oklahoma. Protestants, Catholics and Jews in rural America joined in giving their food

produce for this shipment to Europe's hungry population.

Dr. Franklin Clark Fry, New York, director of Lutheran World Relief, in hailing the Train, declared:

"In the spirit of the glorious champion of humanity whose name it honorably bears, the Abraham Lincoln Friendship Train will help to bind up the world's wounds and establish lasting peace."

Among those participating in the ceremonies marking the Train's departure here were Governor Val Peterson, Chancellor R. G. Gustavson of the University of Nebraska, and M. R. Ziegler, representative of the World Council of Churches, Geneva, Switzerland,

and 160 official representatives of various counties in Nebraska, as well as representatives of Protestant, Catholic and Jewish groups.

#### CONGRESS URGED TO ATTEND LENTEN SERVICES

Washington, D.C.—Members of Congress and their staffs were urged to attend noon-day Lenten services at near-by Lutheran Church of the Reformation by Congressman Harold C. Hagen, of Minnesota. The church is located a block and a half from the Capitol.

Hagen told his colleagues of the House that the purpose of the Lenten

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services is to "deepen our moral and spiritual thinking, especially at a time when all of us need to refresh our minds on the basic principles of the Christian religion, which has meant so much to the life of America and all mankind,"

### CHURCH TREASURER HANDLES FINANCES OF 18 GROUPS

Minneapolis, Minn.—Furniture dealers may have a good bookcase prospect in Otto Leonardson. He could use one.

As director of finance for the Lutheran Augustana Synod and treasurer of 17 separate organizations and foundations within the framework of the Synod, Leonardson has to keep 18 check books in order.

On occasions when he has brought as many as a dozen deposit slips to the bank on one of his daily bank trips, he recalls that even the teller has become a trifle confused.

But the 67-year-old former printer takes it in his stride.

"I can't remember that auditors have ever questioned my bookkeeping," he muses.

Leonardson recently began his second four-year term as Synod finance director. He also is treasurer of the following organizations:

Board of home missions of the Synod; Augustana Lutheran foundation (for annuities); Augustana Lutheran foundation (for buildings); the Synod's Lutheran World Action fund; the Synod's board of finance; Centennial committee; Audio-Visual service; transportation bureau; commission on Christian higher education; Augustana Annuity Trust;

American Lutheran Conference; Student Service commission of the Conference; commission on church architecture; Swedish-Lutheran radio hour; commission on social missions; Canadian seminary fund, and the department of stewardship of finance.

Born in Sweden, Leonardson came to this country at the age of 13. When he was 17 he owned a Swedish language newspaper at Marinette, Wis. He joined the Augustana Book Concern at Rock Island, Ill., in 1903, remaining with the firm in various capacities for 26 years. He then became secretary of stewardship for the Synod and held that for 16 years.

### Missionaries in Communist Areas Face Desperate Choice

Shanghai—More and more missionaries in war-torn China are faced with a desperate choice as the bloody fighting swirls ever nearer their missions.

"Shall I stay—or go?"—that is the question.

Uniformly courageous men and women, missionaries nevertheless are not foolhardy. They calculate their chances as precisely as possible in an uncertain land where life grows increasingly cheap.

They weigh the risk against the need....

In Sinyang, completely isolated from the world outside, a physician, his wife and four nurses—all Americans—elected to stay and carry on the work of South Honan Hospital. Daily the sound of fighting outside the city grows louder. After the battle, what?

In a central Honan city, ten pastors, 60 evangelists, three doctors and 25 nurses wait anxiously. They were driven there from surrounding areas now completely dominated by Communist troops. Few were able to bring anything but the clothes they wore. Church property, personal belongings, all were lost. But the less lucky are dead, or missing.

Sometimes—usually in evangelistic work—missionaries decide to leave without delay. Not because they fear for themselves, but because their presence might make the situation worse for their Chinese co-workers.

What will happen in any given mission is anybody's guess. In Cheefoo, no Christian church was closed during the Communist occupation of that city. But nearly all rural areas felt the Communist lash and both churches and Christians suffered accordingly.

In Kioshan, where the Lutheran mis-

sion compound was the site of a pitched battle, mission workers spent eight days underground.

"Shall I stay—or go?" that's the question.

The decision is left entirely to the individual missionary.

Sometimes he leaves—because the situation makes it powerless for him to help in any way. Sometimes he stays—because he can relieve appalling need, or help someone, somehow. Sometimes he stays too long and is trapped.

But, as mission headquarters here emphasizes, the missionary takes his risks, "with open eyes and a serene heart."

### LUTHERAN SCHOOLS TRAIN PASTORS' WIVES

Baltimore—Both the Philadelphia and Baltimore Motherhouses in the Diaconate of the United Lutheran Church in America offer courses which prepare young women for careers as clergymen's wives.

At both schools, the primary objective is the preparation of women for full-time service in the Church, but since they accept students who are not candidates for the diaconate there are young women taking the courses who contemplate becoming pastors' wives.

More than 75 young women have graduated from the Baltimore school who actually became ministers' wives. Not all of them enrolled with the thought of marrying pastors, but the majority did.

## CHRIST AS AUTHORITY

By Conrad Bergendoff  
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Here is a book that discusses with clarity and persuasiveness the vital significance of the authority of Christ in our life and experience today. Such subjects as The Appeal to Scripture, The Christian and the World, Forgiveness as a Social Force, The Church as the Body of Christ, and Peace on Earth and Good Will among Churches each relate themselves to the first chapter concerning Christ as Authority.

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## Richmond Protestants Promise Fight on Lottery Measure

Richmond, Va.—A bill to exempt patriotic, fraternal and religious organizations from the state's anti-lottery law has drawn the fire of the Richmond Ministerial Union, which has promised to fight it "every step of the way." Church groups had thought the bill as dead because its own patron said a few days after introducing it in the General Assembly that he had learned it was unconstitutional and would withdraw it. But the General Laws Committee of the lower branch, the House of Delegates, reported the bill out favorably by a 10 to 5 vote after the patron said it could be made constitutional by an amendment.

The amendment, adopted by the committee, exempts the patriotic, fraternal and religious organizations from the penalty provisions of the bill. If the bill becomes law, it will give rise to a situation under which any of the three types of organizations mentioned technically would be violating the law if they promoted lotteries, but nothing could be done to prosecute them.

"We resent the implications that there is any desire on the part of Protestant churches to have the laws against lotteries and gambling so eased that churches might raise funds by raffles or lotteries," said the Ministerial Association's civic relations committee. "The experience of certain cities in Ohio shows how a state can become disgraced by a full play of lottery schemes. The New Orleans lotteries of a generation ago disgraced a nation. Gambling is not sanctified because certain churches might approve it. Protestantism in Richmond and throughout the state of Virginia is prepared to fight the passage of the bill every step of the way."

## BILL WOULD GIVE CHURCH GROUPS ONE-DAY LIQUOR LICENSES

Albany, N.Y.—A bill that would permit church organizations to obtain one-day permits for sale of alcoholic beverages without fees has been introduced in the State Legislature here by Senator Charles O. Burney, Jr., Buffalo Republican.

The measure provides that permission for one-day licenses to sell alcohol at functions sponsored by the groups could be obtained from the State Liquor Authority.

## Northern Baptists Criticize Released-Time Stand

Philadelphia—A recent action of the Baptist Joint Conference Committee

on Public Relations in asking the Supreme Court to rule unconstitutional a religious education program now operating in the public schools of Champaign, Ill., was deplored here.

The Division of Education in Home, Church and Community, Board of Education and Publication of the Northern Baptist Convention declared in a statement it was unfortunate that "Northern Baptists were made to appear as being aligned with those forces that are seeking to do away with weekday religious education on released-time."

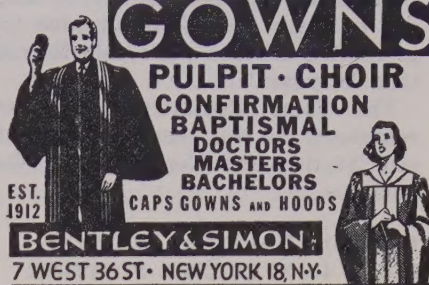
The Convention group here asserted that "hundreds of Northern Baptist churches and ministers and literally tens of thousands of Baptist parents

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have and are giving their support to weekday religious education on released time and in public school buildings."

"Indeed," the statement continued, "Northern Baptists were among the

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first to see the possibilities of week-day religious education and have been promoting the idea vigorously for more than 30 years."

The Joint Conference Committee represents the Northern Baptist, Southern Baptist, and Negro Baptist Conventions.

#### DETROIT BAPTISTS PROTEST JOINT CONFERENCE POSITION

Detroit—A protest against the "ill advised" action of the Baptist Joint Conference Committee on Public Relations in asking the U. S. Supreme Court to rule unconstitutional the religious education program now operating in Champaign, Ill., public schools was made here by the board of trustees of the Detroit Baptist Missionary Society.

"There are many Baptists," the protest said, "who believe that the released-time plan is the most effective plan offered to date which will give the mass of our children needed Christian education and, at the same time, preserve the principle of religious liberty."

Declaring that the released-time plans calls for the expenditure of "no public money," makes "no requirements that pupils attend religious classes," and puts "the burden of expense entirely on the Churches," the board said:

"We would remind our Northern Baptist Convention officials that the practical effect of such action by this Committee, whether they spoke for our Convention or not, is to give the impression to the public that 14,000,000 Baptists—a sizable block of our population—are standing with the alleged atheist mother of Champaign and other secularists whose aim is to destroy all religion and who believe that religion is not only the opiate of the people but an obstacle to real progress."

#### Churches Appoint Representatives to Amsterdam Assembly

New York—Selection of 137 representatives by 20 American Protestant denominations to the first Assembly of the World Council of Churches to be held in Amsterdam, Holland, August 22 to September 5 was announced here by Dr. Henry Smith Leiper, associate general secretary of the Council.

John Foster Dulles, former U. S. delegate to the United Nations, will serve as consultant to the Assembly.

Included among the delegates and alternates who will represent 23 million American Protestants are: Dr. Reinhold Niebuhr of Union Theological Seminary, Bishop G. Bromley Oxnam of The Methodist Church, Walter H. Judd, congressman from Minnesota, Dr. John R. Mott, a Nobel peace prize

winner and a president of the Provisional Committee for the World Council of Churches, and Charles P. Taft, president of the Federal Council of Churches.

In announcing the list of delegates, Dr. Leiper said that "these representatives include the best leadership and most capable spokesmen American Protestantism has to offer."

Lauding the inclusion of 36 laymen among the 137 representatives, Dr. Leiper declared:

"It is apparent that Protestant denominations here made their selection in order to insure an adequate representation of church laity at the Amsterdam meeting."

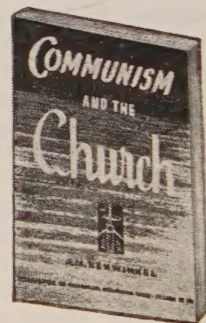
American churches which have already appointed delegates to the Amsterdam Assembly are: The Methodist Church, the Northern Baptist Convention (USA), the Congregational Christian Churches, the Disciples of Christ, the Protestant Episcopal Church, the United Lutheran Church in America, the Presbyterian Church in the U.S.A., Seventh Day Baptist Churches, Church of the Brethren, Evangelical United Brethren Church.

Also, Evangelical and Reformed Church, General Conference of Friends (Quaker), Philadelphia Yearly Meeting (Quaker), American Lutheran Church, Evangelical Lutheran Augustana Synod, African Methodist Episcopal

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total American participation will include 200 representatives from 25 denominations. Representatives will be made up of 75 delegates, 75 alternates, consultants and staff, and 25 accredited visitors.

## Dawson Charges Violations of Church-State Separation in New Mexico

Washington, D.C.—Dr. J. M. Dawson, executive secretary of Protests and Other Americans United for Separation of Church and State, charged here that “almost incredible violations” of separation of Church and State are occurring in New Mexico under the aggression of the Roman Catholic Church.

Returning to his office here after a trip to New Mexico where he investigated alleged infringements of religious liberty, Dr. Dawson asserted that Catholic officials had “condoned or tolerated” the violations.

Presenting sworn affidavits, Dr. Dawson alleged the evidence showed that Catholic schools which are listed in the church’s records as parochial schools are entirely supported by public tax-

ation. “In many of them,” he said, “texts pertaining to the Catholic faith are paid for by the state. Garbed nuns and priests are the teachers. Religious pictures decorate the walls of school rooms. Protestant children are graded in the catechism and punished for failure to attend Mass.”

Dr. Dawson’s report on the public-parochial school situation in Dixon, N.M., depicted as “characteristic of 20-odd other places in that state,” was turned over to Dr. Dawson by “responsible persons and legal advisors.”

According to Dr. Dawson, the report disclosed that “special Catholic editions of textbooks” are officially listed as state-approved and are in use in many public schools.

Dr. Dawson said the report further charged that these texts are used not only in schools staffed by Catholic priests and brothers but in “other schools wherein there are controlled school boards.”

According to the report, “there are nuns and brothers and one Catholic priest on the public payrolls of New Mexico teaching in tax-supported schools.” Their combined contracts for an annual salary expenditure of \$375,657, it was said.

Contending that the Catholic Church is conducting the public schools of the

state, the report charged that in Sandoval County, N.M., there are “31 brothers and sisters teaching in the public schools alone, and for the last several years the paychecks of these brothers and sisters were made directly to their orders in a combined check rather than a separate check” to each.

The report asserted that the schools in question are conducted “to all intents and purposes as parochial schools are conducted, and it is reliably reported that all these schools are considered under the jurisdiction of Father Bradley (Rev. William T. Bradley, Archdiocesan Director of Schools), as parochial schools, by the Church itself, and the teachers openly take their instructions and orders from the Catholic officials and, as a matter of practice, nor orders are given by either the State Board (of Education) or the County Board unless approved by the Archbishop (Most Rev. Edwin V. Byrne of Santa Fe).”

Dr. Dawson declared that the report “represented many of the facts in the case” and was in agreement with his

own observations.

He said officers of the Dixon, N.M., Free School Committee plan to file suit as soon as a \$2,500 retainer fee is raised for legal counsel.

Dr. Dawson, who also visited New Mexico in his capacity as executive secretary of the Joint Conference Committee on Public Relations of the Bap-



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tists of the United States, said he met with denominational missionaries to investigate alleged religious discrimination and persecution of Indian converts to Protestantism.

#### NEW GROUP TO PRODUCE DAILY DEVOTIONAL RADIO TRANSCRIPTIONS

Chicago—A new Protestant organization known as the Family Worship Hour has been formed here to produce a daily 15-minute radio program of brief sermons, scripture reading, hymns and prayers. The program will be given in transcription form to radio stations free of charge.

Although the group is non-denominational, several of the trustees are members of the Missouri Lutheran Synod.

President of the organization is Dr. Homer A. Hamm, a chemical engineer. Theodore H. Schlake, a Chicago attorney, is treasurer. Vice-presidents are Gerhardt P. Schroth, musical director of the Rockefeller Memorial Chapel of the University of Chicago, and the Rev. T. D. Martens of Pittsburgh.

Trustees are the Rev. Adalbert R. Kretzmann, Chicago; the Rev. Dr. A. M. Rahwinkel, St. Louis; the Rev. T. A. Weinhold, Kansas City, and J. W. Woessner, Chicago.

The programs will make no request for financial contributions over the air. Names of the persons participating will not be announced, "so that it will be their Christian message that holds the listeners' attention."

#### SCHOOL SUPERINTENDENT ENDORSES RELIGION IN EDUCATION

Grand Rapids, Mich.—Putting religion into education without violating the American principle of Church-State separation is the "most important problem facing the weekday church school program," in the opinion of H. L. Boda, assistant superintendent of Dayton, Ohio, public schools.

Speaking before weekday church school workers attending the 26th annual convention of the International Council of Religious Education here, Boda asserted that public schools should serve "all the children of all the people."

"If all established religious bodies are given the same privileges, if no public funds are expended for the program, and if there is no organic relationship between the public school and the weekday church school, then there is no violation of the principle

of separation of Church and State," he said.

Two other factors must be stressed in preserving this American tradition, he added: Voluntary participation on part of the parents and pupils, and strict compliance with legal rulings of the state in which the program is conducted.

### Three Faiths Form Joint DP Resettlement Council

New York—Protestants, Roman Catholics, and Jews will be represented on a Joint Council on the Resettlement of Displaced Persons organized here to facilitate the reception and relocation in this country of Europe's homeless of all faiths.

Representation on the Council of America's main religious groups will be through three national welfare organizations, which have already begun to cooperate on a country-wide basis. They are the National Catholic Resettlement Council; the Committee on Displaced Persons of Church World Service, Protestant coordinating European relief agency; and the United Service for New Americans, Jewish agency.

At a press conference here, spokesmen for the three groups emphasized that their program was non-denominational and would constitute the greatest example of interfaith action in welfare work ever undertaken in this country.

They disclosed that the Council's program will stress activity on a local basis and will encourage the creation of thousands of community groups, particularly in small cities, towns and

rural areas where it is planned to settle the greatest number of refugees.

It was pointed out that actual operation of the program will depend on passage by Congress of legislation to admit an increased number of displaced persons, preferably on a quota basis.

Pending government legislation of three religious agencies in the Council, cooperating with state and local church bodies, are conducting a survey to discover how many displaced persons can be accommodated in various localities.

Dr. Joseph E. Beck, executive director of the United Service for New Americans, asserted that the job of resettling DPs is "not an overwhelming one. It can be done without undue strain to our economy and without creating hardship as far as local employment and housing are concerned."

C. E. Crumbholz, chairman of the Church World Service committee, announced that CWS is conducting its own fact-finding survey in 633 local communities.

"If religious people aren't interested in having America fulfill a moral responsibility," he asked, "who will?"

Edward M. O'Connor, director of the Catholic agency, explained that the organization was concentrating on setting up diocesan resettlement committees. He reported that eighty-two of these committees are now functioning and that 20 more would probably be created by the end of February. Extensive work would also be carried on, he said, through the 16,000 Catholic parishes in this country.

Dr. Joseph P. Chamberlain, professor of law at Columbia University, is chairman of the Joint Council.

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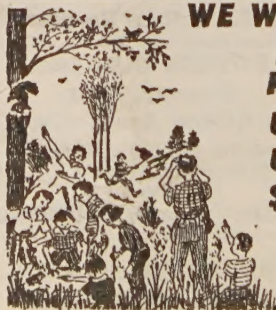
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